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Historical Sketch
of the
General Conference Mennonite
Mission Enterprise
in Oklahoma
1880-1930

by
Mrs. G. A. Linscheid

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HISTORICAL SKETCH

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GENERAL CONFERENCE

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in

OKLAHOMA

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By

Mrs. G. A. Linscheid,
Canton, Oklahoma,
May 24, 1930.

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Historical Sketch of the General Conference

Mission Enterprise in Oklahoma. 1880 to 1930.

By Mrs G.A.Linscheid.

Our General Conference had in mind from its very beginning the starting and carrying on of some mission enterprise, in fact this very idea was one of the main causes for organizing this conference. This conference gradually grew out of the union of two churches in southeastern Iowa which met at West Point in 1859. In the sixth session held at Wadsworth, Ohio in October 1872 C.J.van der Smissen, J.H.Oberholzer and Christian Krehbiel were elected who with the president of the conference, A.B.Shelly, and the secretary, Christian Schowalter, constituted the mission board at that time. S.S.Haury was a mission candidate and the board was anxious that the conference furnish the necessary funds that he might continue his education. He had graduated from the Wadsworth seminary in the spring of 1871 and was then in Barmen, Germany for further preparation. He graduated there in 1875 and after his return to America entered the Jefferson Medical College; yet, after one term he became seriously sick with brain fever and spinal meningitis so that his recovery was very doubtful. But the Lord graciously restored him to his former health, even tho gradually.

The above mentioned sixth General Conference resolved to inquire of the "Amsterdamer Taufgesinnten Missionsgesellschaft," whether they would be in favor of having our conference do mission work side by side with them in Sumatra. A further resolution was to the effect whether Haury could be sent out directly by our General Conference and work together with their missionary, Dirks in Sumatra. However, their demands were incompatible with the resolutions of our General Conference, henceforth it aspired to the establishing of an independent mission of our own. In the report of the next General Conference convening at West Swamp Pa. Nov.1875 we find that S.S.Haury was accepted as missionary and ordained to the ministry on Nov. 26th, 1875 by C.J.van der Smissen. Furthermore the mission board requested the General Conference to instruct Haury to visit out churches in the interest of missions, and at the same time to look for an open door among the heathen of our own land. Should, however, no suitable location be found in the home land, the board would consider it an indication to look elsewhere for a mission field. According to this request Haury visited the Memmonite churches principally in the east during the first part of 1876, also spending some time near Halstead, Kansas, his parental home, for recuperation from his recent illness.

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His next move was to go to Lawrence, Kansas to confer with the Superintendent of Indian Affairs concerning the opening of a mission in Indian Territory. The Superintendent, a Quaker, was very friendly and in accord with the plan of starting a mission, especially so, since the work done up to this time in Indian Territory had been schoolwork, principally. Returning from Lawrence, Haury purchased a team ^{of} ponies and a buggy and ^{on} October, 11th, 1876, started on a trip to Indian Territory accompanied by his brother Peter. After four days they arrived at the Agency of the Kaw Indians. Here only 440 of a tribe of from two to three thousand were left. The agent here was friendly, yet they found no open door for a mission^s since these Indians seemed supplied spiritually. Next, they went to the Osages, a tribe numbering 2872 at that time. The Catholics were doing some mission work here, and the Indians were not willing to have another mission established among them. The Pawnees, a tribe of 1800 was next visited. Here they found a day school of 40 to 50 pupils but no mission. The agent, however, was absent so nothing further could be done. One of their ponies having become lame B.S. Haury continued the journey alone on horseback to the Sam and Fox Indians. Here the Baptists had established a mission. Several other tribes under this same agency were not visited, as they were evidently supplied with schools and missions. On October 28th. the Haury brothers arrived safely at their parental home at Halstead, Kansas. On Nov. 13th, of the same year Haury made another trip to Indian Territory this time accompanied by A.E. Funk of Philadelphia Pa. Their destination was the Cheyenne and Arapaho Agency in the western part of the Territory. They traveled per railroad to Wichita, Kansas and there took the stage. Being later in the season weather and road conditions were not favorable and it took from Tuesday noon till Thursday afternoon to get to Caldwell Kansas, described in Haury's report as an ungodly border town. Upon arriving there they learned that the mail wagon going to the Cheyenne and Arapaho Agency had just left, and as these went only every two days, nothing else could be done but to wait for the next one. On Nov. 19th, they left Caldwell with the stage drawn by four mules, every 25 to 30 miles there was a station where horses or mules were exchanged and the stage traveled day and night. At 3 o'clock A.M. Nov. 21st, they reached the Agency, 110 miles southwest of Caldwell. The trader there spread out a few buffalo^s hides on the floor of his store for the travelers which, indeed, was better than a haystack in the open would have been so late in the season.

In his reports in the "Nachrichten aus der Heidenwelt", Haury writes interestingly of their visits with the Agent, in the Indian school and with the Indians in the camp. There was a government school here but its supervision had been turned over to the Quakers, so it was more like a mission school. The Agent John. D. Miles, himself a Quaker, was very friendly. At this time there were 2000 Cheyennes and 1700 Arapahos under this agency, there was a mill, also a saw mill, and Ft. Reno with six companies of soldiers was but one and one half miles away. At that time the Indians all lived in tents of canvas or buffalo hides. Only two years prior to this the Cheyennes had still fought against the whites, while the Arapahos had defended them. Now, however, the Cheyennes ^{had} surrendered and seemed willing to put their children into schools and begin to cultivate small fields. At that time there were 112 children Cheyennes and Arapahos in the school, while there were still 300 or more unprovided with school facilities. Haury was well impressed with the work done at this school, as the children were also instructed religiously and industrially by the Quakers, who at that time had charge of practically all Indian agencies in the Territory, which supervision had been turned over to them by the Government. The Agent seemed in favor of our Conference establishing a mission at that Agency, but Haury and Funk also visited the Wichita Agency 40 miles to the southwest on the north side of the Washita River. Here, too, they visited the existing school. Further their itinerary brot them to the Kiowas and Comanches, where a Quaker missionary had, for several years, lived right with these Indians in order to win them for Christ. The travelers next went to the Caddos, 170 ^{miles} to the northeast, and from there took the railroad home. Their impression was that at the Cheyenne and Arapaho Agency at Darlington the open door for the erection of a mission had been found, and Haury was in favor of erecting a mission school with a farm connected with the same.

Upon his return from this trip, Haury again visited churches in various parts of our country and in January 1877 was in a railroad accident between Cincinnati and Trenton, Ohio in which he felt ^{himself} miraculously protected from harm. On July 24th. 1877, he started on another trip to the Cheyenne and Arapaho Agency, this time alone, John W. Ruth from Halstead, Kansas accompanying him only as far as Wichita. This time he took the stage from Wichita to El Paso (a small place near there), ^{now called Derby,} had to cross the Arkansas River on a boat, while another stage was waiting on the other side of the river ready to continue the trip. On July 27th. he arrived at his destination

and spent some time with the Indians. While still in the Territory he wrote: "Again I am among the Indians. But as a mountain that cannot be crossed, the work for the accomplishment of which I was sent here, stands before my spirit. The more I observe these poor Indians the less competent do I feel for the hard task of living and laboring among this people. In fear and trembling my heart would cry out: Send, Lord, whom thou wilt, only send not me" (Krehbiel, History of the General Conference). Yet, on the other hand he felt himself upheld by many in prayer, that he could say with Luther: "And were the world with devils filled, All wanting to devour us, Our souls to fear we need not yield, they cannot overpower us."

During his stay in the Territory he went out into camp with an Arapaho chief, Powderface by name, sleeping in his tent, eating with the Indians, and witnessing what they called making medicine. According to his description this must have been the Sundance. He writes interestingly and in detail about this ceremony in the October 1877 number of the "Nachrichten aus der Heidenwelt". In conclusion he says, "Three times 24 hours these (the dancers) neither ate nor drank anything, at the same time subjecting themselves to great tortures. And why all this? Because in their innermost being they have an, to them unknown feeling of their sinful condition, and an undefinable longing for salvation and peace. And, as Paul writes of the Corinthians that they bring their offerings to devils, so these poor Indians serve the devil also with all these tortures with which they afflict themselves." Further he writes that he did not see and hear everything but that he had seen and heard enough to fill his heart with deep feelings of sympathy for this poor people held in Satan's power by such heathen and superstitious practices.

At this time Maury also reports that 1000 Cheyennes had been brought to this Agency from the north, so that the Cheyennes now numbered 3400 and the Arapahos 1700. However, he believed the mission should be for the Arapahos. As reasons for this opinion he states, first, more preliminary work has been done among the Arapahos, second the Arapahos are more willing to receive a missionary, and third, he felt himself drawn to the Arapahos more than to the Cheyennes. The plan he now submitted to the board was to the effect that he go to Indian Territory in the spring of 1878, erect a small house to serve as a dwelling, devote his time during the summer to the study of the language, hoping that by fall the way of procedure would be made clear. He was in favor of erecting a mission boarding-school, where the Arapaho children could be kept, since the Indians at that time rarely stayed at

any one place more than two weeks, and would then move from 10 to 30 miles farther away. Besides this he states that about one half of the year they were on the buffalo hunt from 200 to 500 miles distant.

Upon his return to Kansas September 1877, he again took up visitation work among the churches. During this time he was afflicted with sore eyes which became worse, and in spring 1878 instead of going to Indian Territory as planned he was forced to go to St. Louis to undergo severe treatments for his eyes. With this, another delay put in the way as it were, the people of our conference began to enquire: "What does the Lord wish to tell us with this new trial? Is He trying to keep us from undue haste, or is it His will that we look elsewhere for a mission field?" Yet Haury was hopeful that he would still be able to go to the Territory some time during the summer. After returning from St. Louis he left Halstead, Kansas on August 12th, 1878 to go to the eastern part of the Indian Territory to visit some existing mission stations relative to gaining information for the General Conference mission enterprise. He visited missions among the Creeks at Muskogee and among the Cherokees at Talleguah and was very well impressed with what these missions had already accomplished, and hoped that these results would banish the idea so many people seemed to have that the Indians were not competent of becoming Christianized and civilized. On his return trip Haury stopped at Lawrence, Kansas to speak with the Commissioner of Indian Affairs, and was then informed that, since two months, the Quakers had stationed a missionary at the Cheyenne and Arapaho Agency who aimed to learn their language and devote his life to the mission cause. Alas! it seemed as too again an obstacle had mounted to thwart the mission enterprise of our General Conference! Haury completed his return trip on September 7th, and ten days later, undaunted, started for the Cheyenne and Arapaho Agency to inform himself. Upon arriving there he found that the Quaker missionary contemplated erecting a mission station for the Cheyennes and later a mission school for the same tribe. The Government school already existing under the supervision of the Quakers with an enrollment of 140 was open for children of both tribes, so that the Quakers in that way had quite a few Arapaho children under their influence. Yet the Agent seemed to be of the opinion that there would still be room for an Arapaho mission also for a mission school exclusively for Arapaho children. The Agent himself being a Quaker naturally would favor his own denomination, besides he would have the supervision of the Arapaho mission school should our denomination establish one, and the missionary in charge would be obliged to report to

him from time to time. Such was the situation now, but the Arapahos themselves were still willing to have our denomination start a mission among them. So tho the doors were not closed as far as an Arapaho mission was concerned, yet the activities of our missionary would, to some extent, be limited thru existing conditions. Returning to Halstead on October 3rd, Haury now waited for the convening of the General Conference November 25, to December 2, 1878, at Wadsworth Ohio, awaiting further decision of the board and the Conference. At this time the attention of the Conference was directed to Alaska by an article written by Dr. Jackson in the "Deutschen Volksfreund" and, as it seemed, conditions at Darlington had changed, a committee recommended to the Conference that Haury be sent to Alaska as soon as possible to seek a suitable location for a mission and should he find such an one to start work immediately. However, if he should be unsuccessful in the attempt the mission board would put forth efforts at once to find a suitable location in the Indian Territory. On the evening of Nov. 29th, during this conference Haury was fully ordained, also a new mission candidate Cornelius F. Duerksen was accepted. On Jan. 7th. 1879 Haury went to Washington D.C. to secure the necessary papers and credentials and on March 9th, a farewell and mission meeting was held at Halstead, Kansas. On the next day Haury left for Kansas City where, according to previous arrangement, he was met by J.B. Baer of Summerfield Ill., the latter having not only offered to accompany Haury, but also to bear all the necessary expense of his trip. Together they now traveled to Portland, via San Francisco. Near the boundary of Wyoming they were in a railroad wreck which might have proven much more serious. Luckily, the coach was not hurled down the 20 foot precipice and the accident caused but a delay of 5 hours.

It seems that at about this time all sorts of reports, that the Indians of Alaska were ready to go on the war path, were being circulated, thus causing uneasiness regarding this contemplated trip. Still on March 30th, the two travelers left Portland enroute to Sitka, Alaska. The day before landing at that destination their boat stopped at Ft. Wrangle for a few hours. Here they met a Presbyterian missionary, by the name of Young, who was anxious for help and requested J.B. Baer to stay at least a month to help him out in a school. After arriving at Sitka the next day and finding conditions there different than they had anticipated the two resolved that Baer should accept the offer of this missionary and return to Ft. Wrangle for a month. While still at home, they had been led to believe that Sitka was an open field for a mission. Now upon their arrival they found that a Presbyterian

missionary had established a mission there. True, the missionary had left in fall, and while awaiting developments Haury started a school in Sitka. At the expiration of the month Baer returned to Sitka. Meanwhile word had been received that the Presbyterian missionary was on the way to resume his work. So, even tho Sitka appealed very much to the brethren as a location for a mission, they decided, since there was a mission at Sitka already, they would look elsewhere. They went to the island Kodiak, the largest of the Aleutian group and later to Cook's Inlet. On the island Kodiak they found 2200 inhabitants but also found that the Russian Church had quite a hold on the natives. In chapter 10 of the History of the General Conference H.P. Krehbiel writes more fully about this Alaska trip and its hardships and says on page 279 of his book: "So far as the immediate object of this journey was concerned it seemed an entire defeat, as no unoccupied accessible field had been found. The Presbyterians were in possession of Sitka, on Kodiak the Russian Church was established, and at Cook's Inlet not a sufficient number of Indians had a permanent settlement to warrant the establishment of a mission there."

On August 31st. the homeward trip was undertaken and on Oct. 10th, just 7 months after Haury's departure, he arrived at Halstead, his starting point. After his return word was received from Mr. Ball, the revenue collector at Sitka, that according to his opinion, the Presbyterians would do nothing and he hoped that Haury would return and that to stay. Since the Western District Conference was to convene at Summerfield, Ill the next month, November 1879, the mission board resolved to hold a session in connection with that conference. During this session (Nov 20, 1879) Haury was married to Susie L. Hirschler of Summerfield and together they awaited further instructions. Among the resolutions of the board at this time we find the following: "In order not to act with undue haste, a letter shall be directed to revenue collector Ball of Sitka in order to ascertain whether Sitka is really occupied by missionaries. If a favorable reply is received by March 10th 1880, it is to be interpreted as an indication from the Lord that we shall begin mission work there immediately. In order to conduct ourselves with all fairness towards the Presbyterian Missionary Society our mission board shall inquire of the Presbyterian Board whether or not they propose to occupy Sitka; at the same time they shall be informed that in case they do not intend to do anything our board is ready and willing to take up the work." (Krehbiel History General Conference).

At the same time inquiry and investigation regarding a mission in Indian Territory should be carried on, so that in case of an unfavorable answer in regard to Alaska no time should be lost. It was also decided that in case no favorable reply was received by March 10th, 1880, Rev. Christian Krehbiel, Rev. H. Richert and Rev. D. Goerz, together with S.S. Haury, should go to the Indian Territory to find a suitable location for a mission. In December 1879 word came from the Presbyterian board that they not only had a missionary in Sitka but contemplated to increase their force. In the same month a communication from Superintendent John D. Miles of the Cheyenne and Arapaho Agency at Darlington was received in which he wrote that they, the Quakers, would confine their efforts to the Cheyenne tribe. He not only invited the Mennonites to open a mission there for the Arapahos but also promised his aid and support in the undertaking. So in spite of the fact that revenue collector Ball of Sitka wrote in January 1880, that he still believed the situation in Sitka favorable for the Mennonites, it was decided because of the other two reports, to drop Alaska as a possible field, and again consider the Arapahos at the Cheyenne and Arapaho Agency, Darlington.

During this same conference it was reported that the new mission candidate, H.R. Voth, who had been accepted in 1876 when the Alexanderwohl congregation to which he belonged joined the General Conference and who had been studying in Wadsworth since then, had now entered the seminary at Marthasville Mo. to continue his studies. It was decided that he should complete a two year's course and, if then needed on the mission field should be called into active service, and if not needed by that time might continue his studies another year. It is evident that J.B. Baer also was a candidate, just when he was accepted I could not ascertain; he however was later employed by the home mission board and served faithfully as traveling minister for many years. Cornelius F. Duerksen another candidate, was at this time studying in Marion Center, Kansas and still another one by the name of Goertzen offered his services to the board.

In accordance with the above resolution the appointed committee together with Haury went to Darlington, in April 1880, to study the situation at that time. Rev. D. Goerz describes this trip, the experiences thereof and impressions received at some length in various numbers of the "Zur Heimat" of 1880. The committee was favorably impressed with the prospects for a mission at Darlington also by the attitude of Superintendent Miles who offered the use of a Government building as dwelling for the Haury's till other buildings could be erected.

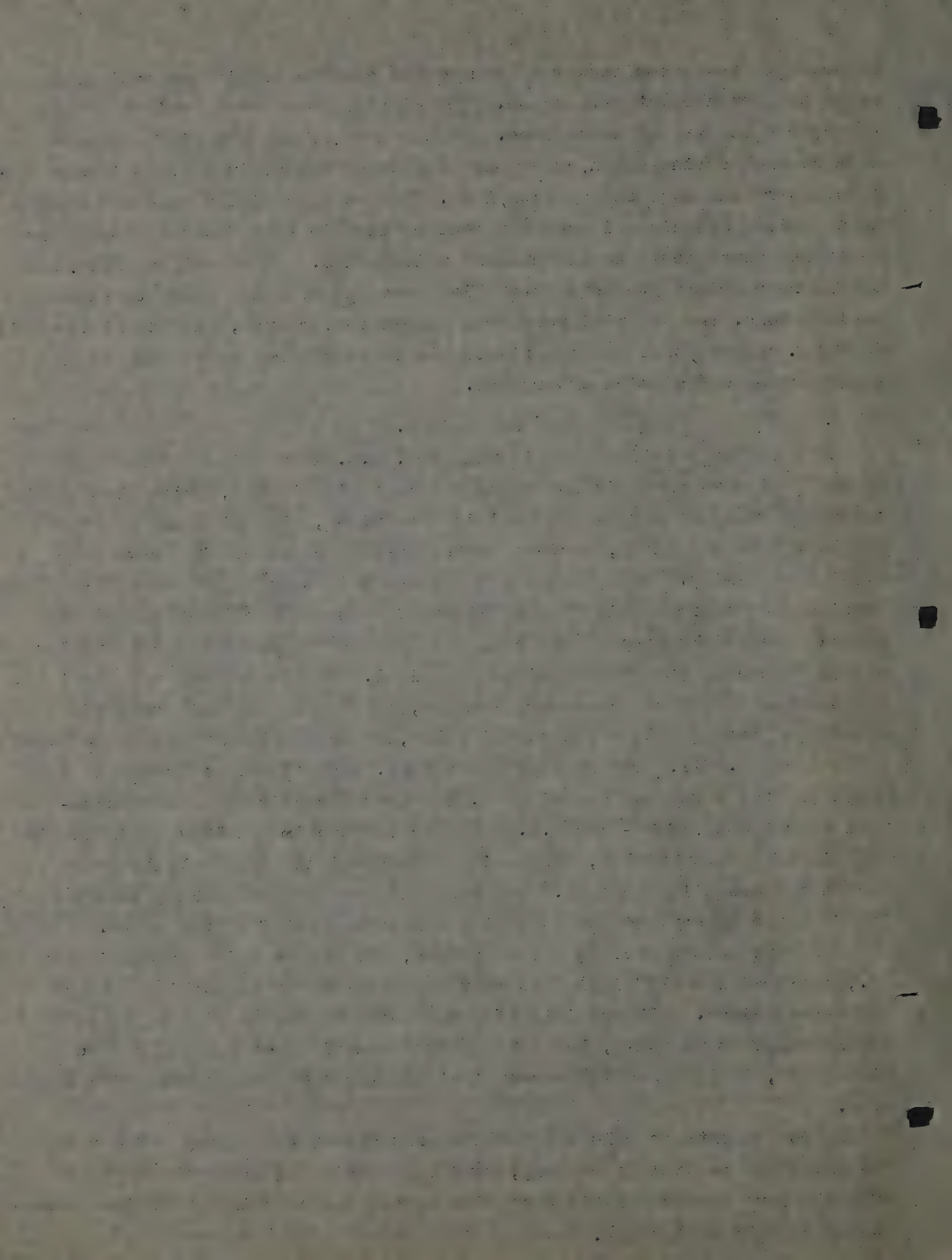
Accordingly this committee recommended the opening of mission activities among the Arapahos at Darlington. The mission board then decided to send the Haurys to Darlington at once. On the 12th. of May they left Halstead, Kans. in a covered spring wagon, quite heavily loaded, and arrived at their destination after six days, on May 18th, 1880. They were cordially welcomed by the Agent Miles and his wife and were entertained in their home till the above mentioned house could be cleaned and whitewashed. It was on May 29th. that they were permitted to move into this house, and were now ready to begin their labors. The official word from Washington, however, did not arrive till May 31st. so that that day can rightfully be considered as the day of the beginning of our mission enterprise.

The Beginnings.

In a letter relative to this time Mrs. S.S. Maury writes: "The board agreed that work on a mission house should begin at once, which also should contain a room for school and religious services, also sleeping quarters for both boys and girls, besides the necessary rooms for the workers and missionary family. As Darlington was quite a distance from any railroad connections the nearest point being Caldwell, Kansas (about 110 miles) all building materials except what could be procured there on the reservation had to be hauled from that railroad terminal. The funds were very limited, as this was the first missionary venture, so it was most fortunate that my husband was accustomed to manual labor, he having been reared on a farm in Clinton Co. Ill. Before many weeks (Sep. 1880) the board sent him a helper in the person of Cornelius F. Duerksen (ordained in Alexander-wohl August 28th. 1880 - Mrs G.A.L) and so the two immediately began cutting logs in the nearby timber, and having them sawed into rough lumber at a Government saw mill close by. The stone needed they broke in a quarry not far from the Agency and the lime also was burned not far from there.

Soon a young Arapaho, Henderson by name, who had been in school in Carlisle Pa., declared himself willing to serve as interpreter at public meetings with the Indians. All possible time was used to try to pick up as much of the language as we could, but with so much manual labor falling on the missionary, it can readily be seen that the progress was of necessity very slow.

The Government's schools one for the Arapahos at the Agency and one for the Cheyennes several miles away, gave opportunity to bring the message of God's love and some Bible knowledge to the school children during Sunday-school on Sabbath morning.



The Sunday evenings were used for Divine service for the Government employees at the Agency."

From other sources of information we learn that the mission building was finished in August 1881. It was a wooden structure costing about \$4000.00 and provided room for about 25 Indian children, besides the mission family and helpers. With what rejoicing and thankful hearts these pioneers moved into their new home we can hardly imagine! And with what anxiety and anticipation they awaited the time of the opening of the school we can scarcely realize! Would the Indians really entrust their children to them? Little Jennie Morrison, an orphan girl, had been taken into the home by the Haurys and was followed by several other small children, and when the day of the opening of the school arrived to the joy of all concerned 7 boys from 10 to 18 years of age could be received, which number was soon increased by new additions. Besides the Haurys and the Duerksens, C.H. Wedel, H.H. Ewert and Mrs. Anna Haury were employed at this time. So now at last the mission enterprise of our General Conference was begun and the prospect for the future was promising. But, O! how quickly our plans are sometimes shattered and what took a long time and much hard labor is sometimes brot to naught in a few moments, And so it turned out with this new mission venture. On the evening of February 19th. 1882 this new mission house was totally destroyed by fire caused by a defective flue: - nor was this all - a loss of four lives had to be reported, the little son of the Haurys, Carl Albert, besides the little orphan Jennie Morrison, Walter, another orphan, and Emil Hauser, the last three named little Indian children, Carl and Jennie having suffocated in the smoke before being rescued, the other two passing away soon after their rescue. In the "Bundes Bote" No 33 of June 6th. 1929 Rev. H.R. Voth gives verbatim an account of this tragedy written by S.S. Haury himself, which copy is so recent that I am sure many readers still have access to it, and Krehbiel in his History of the General Conference quotes a letter written by Mrs. S.S. Haury to Mrs. Krehbiel soon after that terrible night. Here follows just the latter part of that letter: "Now all that we have on this earth had been taken from us, even the children whom we so longed to keep. But the Lord who has wounded can heal us again; in Him do we trust. He has supplied our wants thus far and we rest in the confidence that He will care for us in the future - - I have now related to you the events of that awful night, but it is impossible to bring these before you as they were - pen and words are unable to do that. Something like that must be experienced in order to ~~Bar~~ be able to form an adequate

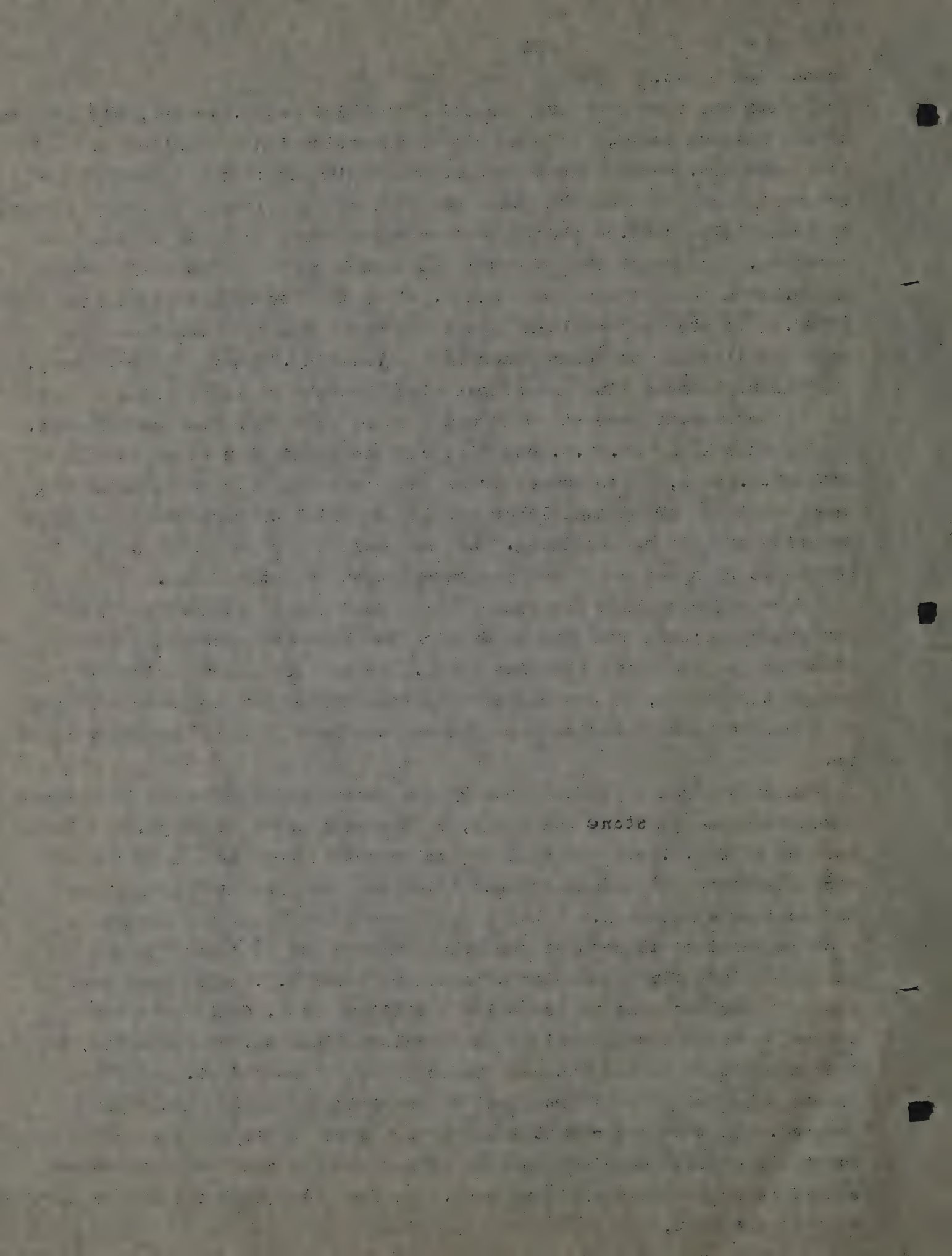
conception of it."

After the fire the Revs. Christian Frehbiel and H. Richert, ^{two} members of the mission board, made a trip of investigation to Darlington and to resume Mrs. Haury's letter about the beginnings: "It was decided that the work should not be abandoned but that another larger building costing approximately \$5000.00 should be constructed, work to begin as soon as possible. That meant that the same hard work had to be done all over again. Thru the influence of John D. Miles the Government appropriated \$5000.00 toward that building altho the money was not turned over to the board until after the completion of the building." Thus far Mrs. Haury. This grant was made with the stipulation that the building would revert to the Government when it would cease to be used for mission purposes.

In June 1882 Rev. H.R. Voth also came to Darlington, so he together with C.H. Wedel, Jacob Moeschberger and others had a part in doing a great deal of hard manual labor getting material out and ready for the erection of this new building. This new building constructed of brick of two stories, was ready for occupancy about Christmas 1882.

It was during 1882 that agent Miles used his influence with the Government to turn over to our mission an abandoned Cantonment about 65 miles up the North Canadian River. Our mission board decided to accept this offer, so instead of only rebuilding what had been destroyed by fire, the work was also expanded and a second place of activity taken up.

Cantonment consisted of about 25 one story palisade houses of various sizes besides two ~~stone~~ buildings, (a hospital and a bakery). The latter part of 1882 H.R. Voth was sent to Cantonment to keep an eye on the property there and to use opportunities as they presented themselves to proclaim the Gospel. After having been there about two months he wrote an historical account briefly summed up as follows: "In the spring of 1879 five companies of soldiers under R.J. Dedge were sent out with instructions to establish a military post. Cantonment was chosen on account of its higher and healthy location. On March 6th, 1879, this expedition put up its camp there to establish a fort. The first summer a saw mill was started and these palisade houses gradually erected. In 1881 the hospital and bakery were built, and a soldiers home was to be erected next, but in June 1882 a message came that Cantonment should no longer be a military post. On June 14th, 1882 the last companies of soldiers left,



leaving thirteen of their number behind to turn the post over to the Department of the Interior from the Department of War, which transaction took place October 1st. and 2nd. 1882, after which these last soldiers also departed. Agent Miles was in charge and accordingly sent a man to Cantonment to have an eye on the property, but he stayed only one month. So in the latter part of 1882 H.R.Voth was sent there for the same purpose. From December 1st. 1882 Cantonment was under the supervision of our mission board. H.R.Voth says: "This post was originally erected to keep the Redman under control thru the sword; eventually tho, it must now serve to proclaim the Gospel of salvation to this same Redman, which alone can give him peace."

In the early part of 1883 H.R.Voth was sent to Darlington to take charge of the work there and the latter part of February the Haurys came to Cantonment. On January 2nd. 1883 H.R.Voth opened up the school at Darlington with 19 pupils and also did preaching at the Agency. In Feb. he started an evening school, which met three times a week with an average attendance of 10 Indians from 25 to 45 years of age. After the close of the school Voth reports that 7 boys from Darlington, one from Cantonment, and one from the Government school, were taken to farms in Kansas by J. Moeschberger, thus placing them in christian homes under christian influence and at the same time teaching them agriculture in the then modern way. Some boys were taken to Kansas a number of summers in succession, others on a three year basis, of course, this only after permission from the Indian Commissioner had been obtained by our missionaries. Out of these efforts gradually grew the Halstead Industrial school on the farm of Rev. Chr. Krehbiel which was operated there from April 1887 to 1896, after having been tried for two years 1885 to 1887 in the town itself.

On July 22nd. 1883 H.R.Voth was ordained by Chr. Krehbiel in the Alexanderwohl Church as missionary and minister. On Sept. 1st of the same year a school was also opened at Cantonment with S.S. Haury in charge and the above mentioned palisade houses were used for various purposes, one ^{for} kitchen and dining room, one for school work and religious services, one for ^aboys' and one for a girls' dormitory, and others for homes of the missionaries' families and the workers. Again quoting from Mrs. Haury's letter relative to the Cantonment mission school: "The children were, outside of school hours, taught to do different kinds of work, the boys to chop wood and other manual labor, the girls to

assist in the kitchen, dining-room and laundry, also to do mending, darning and sewing, for in a few years the whole mission family had grown to about 90 persons. The work in the school prospered, both Arapaho and Cheyenne children in attendance. From the very beginning the children preferred the mission school. Why that should be so, we could only explain in so far, that they felt the love which prompted the work here, whilst those in the Government school did it for material remuneration. It is true, there were some christian employees in the Government school also, but the spirit was a different one."

Reports from that time show that an attempt was made at colonizing some Indian families at Cantonment teaching them farming, also cattle raising was tried at the school, for all concerned felt that the Indian needed not only conversion but also industrial training. The Government was feeding them by giving them rations and so they were for the most part an idle people. G.J. van der Smitten writes at that time: "It is exceedingly difficult to effectively preach the Gospel among a people who have been weaned from all wholesome regular work - - - The Government does much in a most praiseworthy manner for the literary education of the Indian; but experience has made it clear that the civilization of these people must be accomplished in an altogether different manner. Our mission desires to enter upon a method which we consider the only correct one. Our dear mission workers desire to accustom the Indians to work, to get them to love work, to teach them the blessings of labor and while constantly giving them spiritual care so far as this can be done, also to train them into settled, useful citizens." (Krehbiel H.G.C.)

In the Mennonite of Nov. 16 1922 in an historical sketch of the Oklahoma mission G.A. Linscheid writes: "The work at Cantonment was begun in 1883, at first among the Arapahos of that vicinity, the Cheyenne Indians being claimed yet by the Friends. In 1884 they relinquished their priority rights to this tribe also, so then the spiritual care of the Cheyennes passed into our hands. However, the training of some of the Cheyenne children in our school was for several years the extent of our influence upon this people. Conditions of this locality, together with the aptitude of the people towards an occupation that would keep them in the open air and more in line with their mode of living, made it seem favorable to make an attempt in connection with the school to teach their boys the proper care of stock. Any profit that would accrue from the undertaking could well be applied towards the support of the school

and the Indians would be trained for selfsupport. However, the undertaking must not have materialized in the way anticipated for the attempt was later given up again." (G.A.L.)

One of the early workers at Cantonment when Mr and Mrs S.S. Haury, Mrs Anna Haury, Miss Christine Hirschler (now Mrs L.M. Ledig, Upland, Cal.), Miss Sarah Krehbiel, Miss Anna Dyck, Gerhard Ledig and I.A. Sommer were employed there, was a Dan Kirchhofer now of Dalton, Ohio. He relates the following: "We did not even have a well at first and had to use water out of the stream, until we dug one, in which I came near losing my life not being familiar with the treacherous quicksand." He also tells the following interesting incident: "I probably was in danger once by the hand of a young tall Indian whom we called Karl Schurtz. He and I slept in a house by ourselves. It was my job to build the kitchen fire and awaken all the workers including the grown Indian boys. Karl was in the habit of going out into the camp each evening, often until past midnight. Since there were so many chores, horses and cows tethered far out, as the Indian ponies ate all the grass near by, buildings scattered far apart, I had to call early or it would be past 10 A.M. before we could reach the field two miles away and I had trouble with Karl every morning. Once I took him out into the field without his breakfast, but took pity on him and fed him there. One morning when I was a little late, I had called Karl twice; when I called the third time I dumped him out of his canvas cot onto the floor. He up, and grabbed a chisel lying on his table. I made him put it down. That was on or about July fourth. The ^{post} ~~post~~ trader - I forget his name - wanted a vacation, and had asked I.A. Sommer to "keep the store" for a few days, as there was no school that week. In the evening I told Mr. Sommer my experience of the morning. He exclaimed: "O, now I understand, why Karl came today and bought a bowie-knife!" Henderson, our interpreter, also warned me saying: "You better be careful, he is very angry." I called him next morning as usual, watching him closely - he got up and I never saw the weapon. He left us a day or so later and Henderson said: "He don't like you!" and I believed him. The most interesting part of the above narration follows: in October I resigned to enter the Halstead Seminary. Some time during the winter the officials ordered that a number of young Indians be placed into different schools in the states to get them away from the influence of camp life. Halstead Seminary's quota was four boys. Our professors declared they could not possibly take time to teach them and asked

some of us students to take classes. I was asked to teach them reading. When the boys arrived, imagine my surprise that one of the four boys was Karl Schurtz! I had heard in my youth, an Indian will never forget nor forgive, but Karl never, in the least showed any resentment, and we became warm friends. I would buy apples, candy &c for him and he would chant Indian for me." (D. Kirchhofer)

It was in March 1884 when these four young Indians above mentioned were taken to the Halstead Seminary. It was hoped that by this method future missionaries to work among their own people might be trained.

A most exciting incident related by Maury which, had it not been for the grace of God would have had a still more tragic termination, took place at Cantonment in the spring of 1884. The substance of which follows. It was on a Sunday morning May 4th. A white man, whose name was Horton, with three other men, brot a herd of about 400 ponies thru the reservation to take them to Kansas. When they were some distance east of Cantonment a Cheyenne Indian, Buffalo (White Buffalo) by name, rode up to Horton and demanded two ponies for the privilege of driving his herd of ponies thru the reservation. Horton denied Buffalo's demand, whereupon the latter fired several shots into the herd of ponies to stampede them, then he pointed his pistol at Horton and threatened to kill him. Horton dismounted and shot at the Indian, killing the horse and wounding the man. The Indian rose again, after horse and rider had fallen, whereupon one of Horton's helpers, Knight by name, shot him again. Horton and his men now fled for shelter to the Indian trader's store. The Indian trader after learning what had happened went over to the mission where Sunday school was in session and informed Maury. The latter, as soon as he could release himself, leaving D.B. Hirschler in charge, hurried to the telegraph office. The operator was just about to wire for protection. Maury persuaded him merely to wire the information, and then he hurried over to the store where Horton and his men were. Soon an Indian arrived and demanded the surrender of the murderer. Maury succeeded to appease the Indian, and then rode with him to Buffalo's camp. Here they found the lifeless body of Buffalo pierced by two bullets. This same Buffalo he had, about a year previous to this time, threatened to kill Maury, in turn he was invited to partake of the noon meal; he refused at first, but weakened later and shared in the meal not only at this time, but frequently thereafter. The day before his death, he and his wife ate dinner at the mission.

o/p

After Haury had assured the relatives of Buffalo that the mission people had no part in the wicked deed of Horton, he hurried back to the station as fast as the horse could carry him. Horton and his men had meanwhile sought refuge in the telegraph office and were surrounded by twelve armed Cheyenne Indians. In an attempted settlement between Horton and the Indians, a shooting affair was narrowly averted by the fearless action of Haury. At last the Indians were persuaded to withdraw a short distance from the building. Haury now wired the Superintendent at Darlington for military protection for Horton. More and more Indians had been gathering and there was talk of setting the house on fire. Haury reminded them of the fact that the house was Government property, so they desisted from such action. Horton now requested permission to take shelter for the night in the bakery, a stone building some distance away. Again it took a lot of bargaining, however, at last the Indians consented, with certain conditions, to permit the men to move over to that building. One condition was that the men must not run while on the way, else the Indians would shoot. The strain of the excitement proved too great, and tho the men were being escorted by Haury and Peter Stauffer (now of Los Angeles) they broke and ran when they came near to the bakery; immediately the Indians closed in with their guns trained on the men. The men, ^{ever} however, succeeded in entering the bakery without any mishap. The Indians would not permit that any food or water be given to the imprisoned men. They guarded the house and were being fed by the mission, which the mission under these conditions was glad to do.

Horton's ponies were placed into the mission corral in charge of Haury. The Indians now began to demand some of these ponies and it was a difficult task to ward them off till military protection could arrive from Ft Reno. At last, towards evening on Monday May 5th. Lt. Gibbon arrived with 25 men, besides 9 Indian scouts. The lieutenant now took charge of Horton, his men, and the ponies. The Indians then returned to their homes, and quiet was once more restored for the night.

On Tuesday morning about 75 armed Indians arrived and demanded satisfaction from Horton by asking for half of his ponies, to which he finally acceded. In the afternoon the soldiers and the scouts started back, taking Horton, his men, and one half of the ponies with them. It was the intention of about 75 or a hundred cowboys to come together on the evening of the very day when the military arrived to rescue Horton and his men from the Indians.

This would, no doubt, have brot on a bloody conflict. At a trial in Wichita, Kansas some time afterward to which Haury also was called as a witness, Horton was acquitted - it was only an Indian whom he had so mercilessly killed.

D.B.Hirschler, who is mentioned in the foregoing account, brother of Mrs. S.S. Haury, had entered the work the previous year, in 1883, and served in various positions working at times for the mission and at times for the Government. On December 27th. 1883 he was married to Lizzie Melty of Berne, Indiana who served as teacher and in other positions both before and after her marriage, up to the time of her death in 1887.

Many and varied were the experiences in those early days. The Indians had been mistreated, had been driven from place to place, their hunting grounds had been taken away from them, and they were now forced onto these reservations against their will. Was it any wonder that they were rebellious towards the white man, and was it any wonder that progress in missionary effort was slow, for did not the missionaries and their helpers also belong to the white race, and was not their religion, the religion also of their oppressors? The missionaries had to win the confidence of the Indians against tremendous odds, and so it cannot be surprising that progress, as far as christianizing the Indians was concerned, was slow.

Other stirring incidents could be related but it would take too long. Meanwhile, the two mission schools were being operated and attendance increased, and in that way the christian influence was brot to bear upon the children and only eternity will show how far reaching this influence was. In other ways, too, the mission people lived the love of Christ to these benighted people. Orphans were some times taken in for care, also sick ones were taken in and nursed back to health if possible.

At one time, when thru dampness caused by heavy rains, fever was raging in the camps and many died, a medicine man, who wanted nothing that came from the white man, lost his wife, two children and a daughter-in-law within two weeks, and now a seven year old son was also very sick. Red Pipe called Haury to come and see his son which, of course, he did, but found that there was little or no hope for the boy. Haury informed him of the situation but promised to do what they could for the boy if brot to the mission. Permission was granted, but the boy could not be saved thus making the fifth victim in this one family. Now this Red Pipe, also had a baby but 9 days old, and came to Mrs Haury and begged with tears in his eyes for her to take pity on the infant else it would starve.

Her own daughter, Dora, was only 5 months old at this time yet she took the infant and cared for it. It, too, was sick at the time and could not be saved. Red Pipe seemed very grateful for what had been done for him, yet Haury writes at this time, what is very typical of the Indians, that they so soon seem to forget the kindness shown them, and if even once their wish cannot be granted, they seem to have forgotten all past favors. They are unable, as yet, to grasp that any one can do good to others out of purely unselfish motives. They are very hospitable, give many presents, but really only to receive in a three or four fold measure. Their ungratefulness, of course, has its root in the fact that they do not know Him, who in His great unselfish love gave up His life for His enemies in order that He might give them eternal life. It (their ungratefulness) is also nourished by the fact that they are fed from week to week, doing nothing. To save them from this indolence should be an important aim of the mission together with the bring^{ing} them the Gospel of salvation.

The Haurys continued their labors till June 1887, when they resigned and J.J. Kliever, who had been active at Cantonment as teacher for two years, was placed in charge at Cantonment. Here let me quote once more from Mrs. Haury's letter: "Now as to results we cannot point to any definite ones, altho I am sure that the work was not in vain. The children received much Bible instruction, both during the week and in Sunday school and were taught many christian songs. They enjoyed singing very much and as to telling Bible stories and memorizing Scripture verses and passages they would have put many a white child in a christian home to shame.

The riff-raff of whites, that lived among the Indians at that time, brot them only the sins and diseases common to that element and so the Indians, who in their natural state had been a stalwart and healthy race, now were mowed down by tuberculosis and specific diseases. Many young people who were taken with the former trouble, I am sure had learned to know and love the Savior, but the influence from their families and the camp as such, was so strong that they did not have the courage to confess openly. Mary Romero, a half breed girl, whom I nursed in our home, I am certain loved Jesus, but she was so ill, so did not make an open confession, but God is love, and I fully expect to meet her not only, but many others, who have heard the story of a Savior's love when we are gathered around the thrine to sing the song of roses and the Lamb.

Who can tell how far reaching the influence of those children, who were in those schools has been? No doubt, much of what they learned in school, was told at home and in camp and so the Indians, even tho they could not converse readily with the missionaries, learned more than we may ever know thru their children. Both the adults and children enjoyed looking at pictures, and Bible story books were looked at and leafed until they were worn out.

As we all know, the work among the American Indian, is very difficult, but there is no doubt that some of the early seed sown was not in vain and only He who notes the sparrow's fall, and who loves the whole world and desires that none should be lost, will take care of what little was done at that time in great weakness, that it may redound to His name's honor and glory." (Mrs S.S. Haury)

On April 2nd 1887 Mrs Lizzie Melty Hirschler, wife of D.B. Hirschler, was taken from his side by death. In March 14th. of the next year he found a faithful companion again in the person of Katie Ruth of Summerfield, Ill. , now Mrs. Katie von Steen of Beatrice Nebr.

FURTHER DEVELOPMENTS.

In the conference of 1887 it was urged by the board that, tho the work among the children should not be neglected, but continued as heretofore, more stress, however, should be placed upon the work among the adults, seeking to win souls for Christ. The Indians were gradually becoming more settled and quiet, so it was tho the time had come for such a move.

In 1888 two Indian girls applied for baptism at Darlington. They were Susie Rowledge and Maggie Leonard (a half breed girl, who later on attended Halstead Seminary). These were further instructed and the date of baptism postponed in order to administer that rite at a time when a number of mission board members were to make an official visit in the Territory.

During this postponement, fate decreed that Susie passed away very shortly before the set date, so Maggie alone, the first fruit of our mission, was baptized on June 6th 1888 by A.B. Holly.

In 1889 J.J. Kliever wished to carry out the suggestion of the board to labor more among the adult Indians, so he severed his connection with the school at Cantonment and located among a settlement of Arapaho Indians on the Washita River about 60 miles west and somewhat south of Darlington thus establishing a third station called Shelly. It again meant a great deal of hard labor to establish a station under the then existing con-

conditions. Kliever proclaimed the Gospel to these Indians, but also desired to teach them by example how to take care of poultry and stock, how to raise the necessary supplies in field and garden, and how to maintain a christian home. Kliever was succeeded in Cantonment by D.B. Hirschler, who had been active in various capacities since 1883. This was in the summer of 1889.

Already before this (^{on Jan. 19} ~~in Feb.~~ 1889) our mission suffered a great loss when the faithful companion of Rev. H.R.Voth was taken by death at Darlington. Since going there in 1884, she had assisted her husband faithfully and by her wholehearted devotion, in her quiet way had won the love and admiration of the Indians. So, by her untimely death, the whole mission cause, and Darlington in particular, suffered a great loss.

By this time the palisade houses in Cantonment were becoming very inadequate. The posts were rotting away; the roofs leaking badly, and some of the buildings were threatening to collapse entirely. Already the previous year, 1888, a site had been selected for a new mission school building and during 1889 work was actually begun. Cantonment was then 70 miles from the railroad, so here again practically all the building material had to be prepared on the place. The board secured A.T.Kruse as architect, and by his efficiency all obstacles were overcome, and a large two story brick building to accommodate 75 pupils was completed in the summer of 1890 and was dedicated on July 6th. by Rev. Christian Krehbiel assisted by other members of the board.

On June 8th, 1890, the first baptism took place at Cantonment. D.B. Hirschler reports concerning the work at that time as follows: "It is with gratefulness towards God that we look back over the past quarter. He has proven himself benevolent and gracious to us in that He has heard and answered the daily prayers, that have ascended to Him from the churches and the mission workers as well. On June 8th, we were privileged to experience the joy of taking 9 souls into the Church by baptism. It was a day of refreshing for all of us. Bro. H.R.Voth performed the baptismal rite.

There were 17 who had applied for baptism, all of these professed to have found peace in the Lord. On the day before the baptism Bro. Voth examined all of them another time. He suggested that 8 of them be placed on probation for the purpose of further scriptural instruction. Altho those were anxious to receive the rite of baptism at the same time with the others they ultimately acquiesced. Catechetical instruction is being continued as before, and it is my intention to continue the same

even during the time of the vacation.

The names of our converts are: Edmund Thompson, Victor Crow Chief, Jennie Arrow, Lydia Roadtraveler, Maud Sitting Crow, Ruth Fire, Lena Lefthand, Lizzie Raven and Minnie Chapman.

Concerning Edmund Thompson I wish to add a few words of explanation. He is a negro, who was born in Texas. As a small boy he became a cowboy. While tending cattle he was taken captive by the Indians, since then he has been a captive most of the time among this people. In line with his occupation his life has been rough and sinful. But he was overpowered by the word of the cross. Repeatedly he has confessed to me after sermons and devotions that the words pierced his heart like arrows. He was very influential in both tribes. However, before his baptism he surrendered his position to an Indian.

May the Lord grant grace that our dear converts may remain firm and so be an honor to their, as well as His Church. Brothers and sisters, bear them on prayerful hearts. They are but tender plantlets which must be watered and tended. Your prayers are a wall of defense about them.

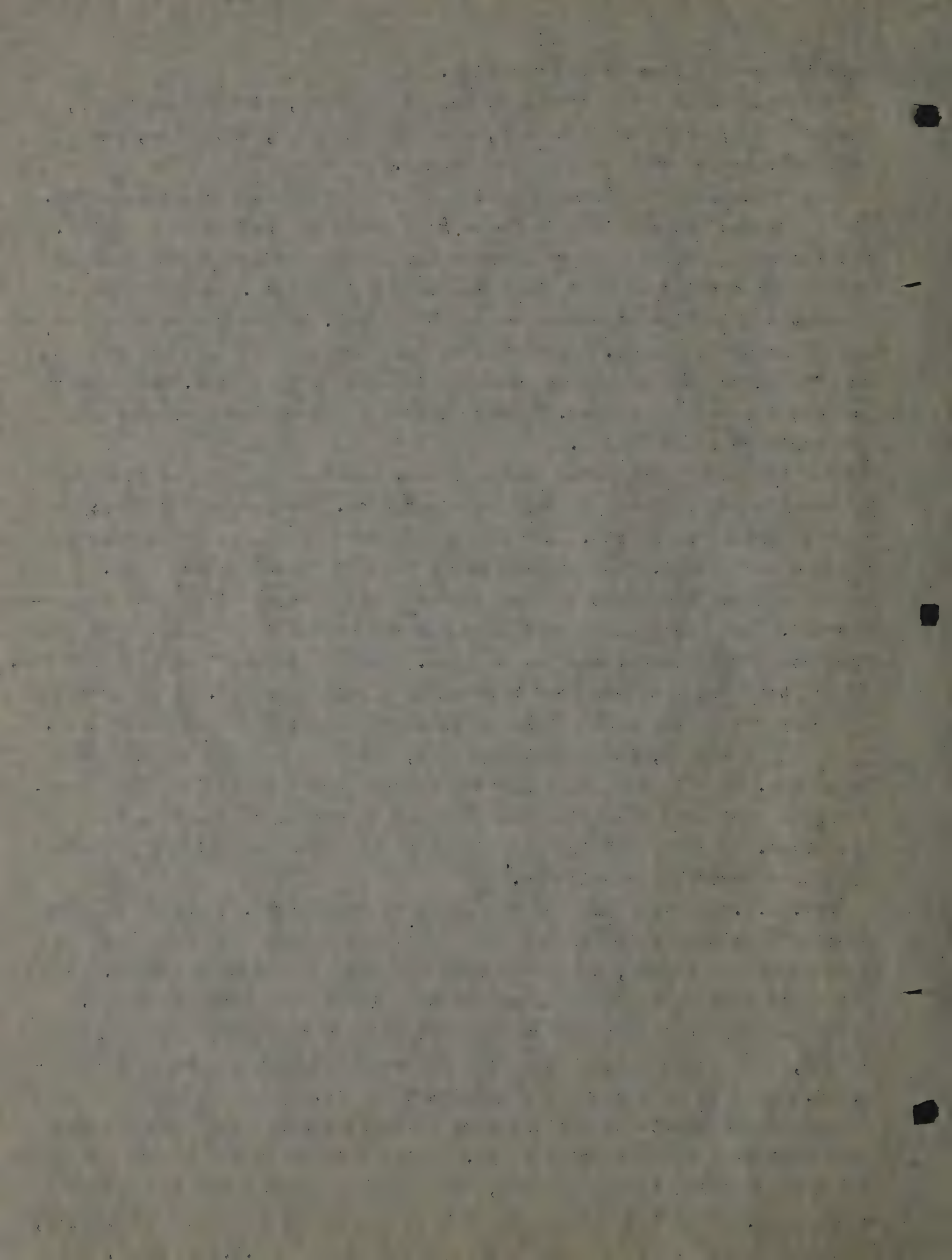
A number of the adult Indians have recently become willing to be instructed. On Sundays after the noon meal we gather in a school room and I relate New Testament stories to them. Edmund Thompson is my interpreter. Up to ~~they~~ present time they have shown a fair interest. It is my wish and prayer that the word of the cross may become too powerful for them.

An old Cheyenne, Black Kettle by name, asked to be baptized about three weeks ago. He said that he believes in Jesus and that he is a Christian. It is my desire to lead him into a deeper knowledge of the plan of salvation. It is my opinion that if he continues steadfast his petition should be favorably considered.

Bro. A.S. Voth is reporting in regard to the school. I merely wish to mention here, that aside of the real small pupils, who have been with us only about two months, one hears only the English language spoken. The rule laid down at the opening of the school has been very effective. Altho our pupils do not have a very extensive vocabulary of the English as yet, they are nevertheless able to make themselves generally understood. Some of them speak the English fluently.

As a whole health conditions were quite good excepting that a number were afflicted with whooping cough. During this quarter I handed out quite a lot of medicine to the Indians, for there is quite a little sickness among them. Commending our whole work to your intercession, ~~Internally~~,

D.B. Hirschler.



Not long after writing this report Rev. Hirschler was stricken with typhoid and our mission suffered another great loss when he passed away on Sept. 6th. 1890, at the age of but 35 years. A little daughter, Ruth, preceded him in death just a few days by the same cause. Those were dark clouds of gloom and questions of why thus, Lord? could receive an answer only in so far that the Lord knows best and to them that love God all things must work together for good.

After the death of Hirschler there was no regularly appointed missionary at Cantonment for a while, tho the superintendents of the school had more or less opportunity to do mission work in their dealings with the parents of the children.

At the Industrial school in Halstead Kansas H.R. Voth baptized 6 Indians, three boys and three girls, on June 22nd. of this same year, 1890, and further states that Rev. Chr. Krehbiel baptized 7 others there in either 1890 or 1891. The names of these 13 we could, however, not ascertain, and therefore do not know whether any of them are still living.

Conditions were gradually changing now in the Territory and civilization was coming nearer and nearer to these isolated places. In 1889 Oklahoma, which bordered on the Cheyenne and Arapaho reservation on the east, was thrown open for settlement and railroads were being built. It will be remembered that when our mission activity began in Darlington, Caldwell Kansas, 110 miles away was the nearest railroad station. Later a road was built to Oklahoma City only 25 miles away, and in 1889 the Rock Island road built to within one mile of Darlington. People were rushing in to homestead on land adjoining the reservation.

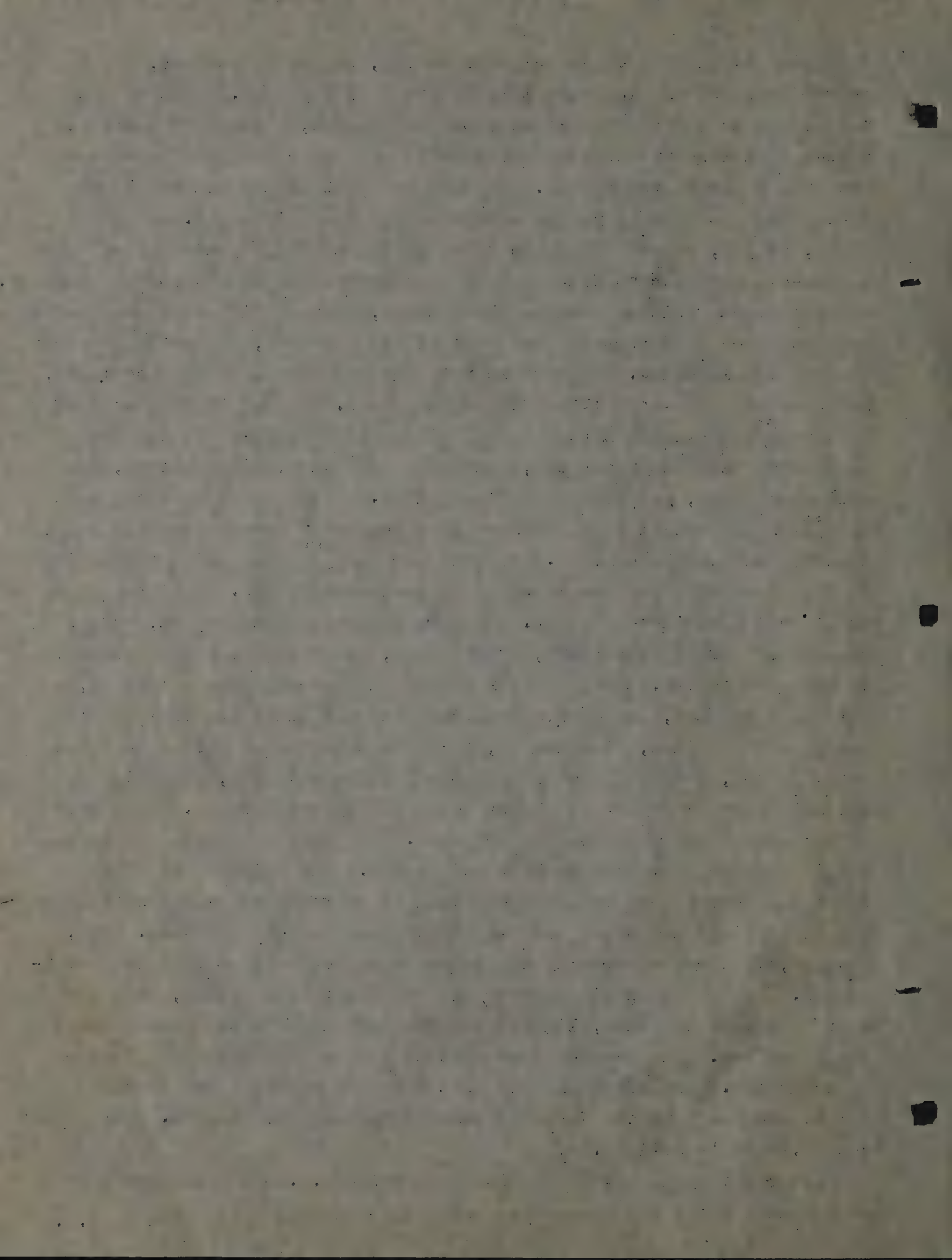
Thus far no missionary had been appointed to work exclusively among the adult Cheyennes. Thru several congregations of Swiss people who had recently joined the General Conference the attention of the board was called to Rev. R. Petter of Switzerland, who had just finished his preparation and was willing to enter active mission work as a suitable candidate to take up this work among the Cheyennes. Accordingly a call was extended to Petter and was by him accepted. In August 1890, he with his wife, Marie nee Gerber, came to America, entered Oberlin College in Ohio to acquire the English language and in October 1891 took up the work among the Cheyennes, ~~xx Santa~~ being stationed at Cantonment.

The missionaries, both for the Arapahos and Cheyennes were relieved of any responsibility in connection with the mission school about this time so that they could from now on devote their entire time to the work among the adults.

As a knowledge of the language is necessary to do this effectively Rev. Petter at once undertook a thorough and systematic study of the Cheyenne language. This was no easy task, for this very difficult language had to be reduced to writing. The Petters occupied rooms in the missionschool building and from there went out to visit the Indians trying to get acquainted with them and their mode of living and thinking. Fortunately, he was so situated that he could devote his whole time, thought and energy upon this work. In his article written for Rev. Harder's: "Überblick über die Missionstätigkeit der Allgemeinen Konferenz" he writes among other things: "At Basel and Oberlin there were teachers and text-books and the acquiring of languages was comparatively easy. Here, however, there were no text-books, no teacher, not even a written language. Not far from the Cantonment mission school there was a large camp of Cheyennes and this became our school. From morning till evening as far as weather and other conditions allowed, we spent our time there trying to become accustomed to the various sounds of the language before attempting to write anything down. Having become accustomed to certain sounds it was not so hard to represent the same with certain letters. That thoughts could be expressed on paper was a mystery to the Indians. And when they found that these thoughts remained on the paper, even after weeks and months, and could then be read or repeated, they were greatly astonished. Some of the Cheyennes were very suspicious, consequently they were rather quiet as long as we remained in their tent. Therefore we sought the more friendly and talkative ones among them, and asked for words etc. showing various objects. Very few understood English at that time, and such were usually not in the mood to help us. Finally, however, we found one young man who was more willing to assist us, but was also capricious. When the Indians realized that I aspired to learn their language in order to proclaim the religion of the white man, as they called it, to them, a number of the priests had all sorts of scruples. They said to me: "The Cheyenne language is given only to us by the Great Spirit, and not to the white man. Some white men have been with us, but none of them learned to speak Cheyenne - besides this, our religion was given to us by our fathers, and we will never change this religion, unless perchance the color of our skin should become white." To the young man who was helping me, they said: "Give him only the ordinary expressions, and help him only in so far as he pays you, he shall never learn our language so that he can understand all we say."

The young man likely followed their advice, but to no purpose, for I learned more of the language thru others than thru him. Just as soon as I could make myself understood to some extent, I began to translate easier Scripture verses with the help of this young man and in that way acquired a larger vocabulary. Besides this, I then had something which I could read to the Cheyennes when visiting in their tents. We had no place, as yet, where we might have conducted meetings and in those days the so-called "Messiah Craze" displaced everything else among the Indians. So we kept on visiting them in their tents, talking with them and reading such passages of Scripture that were at our disposal, gradually acquiring more of the language. For a whole year this was our mode of procedure, until the mission-school-building burned down. Then we decided to live in a tent^{house} in the Indian camp so as to be able to become still better acquainted with their customs, their mode of living, their history, their religious views, yes, even their inner life. For 9 months we lived in a tent^{house} among them till we could move into the newly erected mission school building in the fall of 1893. We left our tent^{house} in the Indian camp using it from now on as a place in which to conduct services. The first of these meetings I shall never forget. A severe snow storm was raging, but we had a good fire in the tent, my wife had, according to Indian custom, cooked some coffee. About an hour before the opening of the service, a war chief entered, sat down, meditatively looking into the fire, finally taking out his pipe, lighting it, taking the customary puffs and then said: "Friend, this that you are planning to have is new, we Indians do not like new things, for who knows what it may mean for us. But I have smoked and I must call the men together. They shall hear you and then decide whether they wish to hear you again." He slipped out into the storm and before long the tent was full to overflowing with men that for the first time in their lives attended a meeting of this kind. They, however, listened reverently to the message brot to them thru the interpreter. After the closing prayer, all was quiet for a while, then the chief produced the pipe, lighted the same, and it made the rounds among the chief men. This was their consent that such meetings might further be conducted. But after all had left the tent, we felt the gravity of our mission and our own insignificance more than ever before." (translated from R. Petter's article.)

After nearly 10 years of faithful service H. R. Voth asked for a furlough of 6 months which was granted, he being succeeded at Marlinton by J. S.



Krehbiel, who was given general supervision of the entire work in Okla.

In 1892 something else happened that changed conditions very much and made it necessary to expand the work more and more. Up to this time the Indians had lived in their tents in large encampments but now they were allotted and each man, woman and child then living, given a tract of 160 acres. The remaining land was then thrown open for white settlers. It was now not long until white people were living right among the Indians and, as is usually the case, most of them were not of the better class of white people either. Besides this, the coming of the white man soon brought railroads and towns into their midst, and they could no more be shielded so well from all degrading influences from the outside. Besides all this, the Indians were now supposed to live upon their own allotments and begin to farm for themselves. This naturally scattered them out more, and it became necessary to establish other stations and out-stations as time went on in order to reach them. The allotting of the land in severalty to the Indians, and the opening of the balance of the land to the settlement of the whites, made it necessary to secure locations for mission work somehow, in the first place, locations, where work was already established as in the case of the Washita station, and in the second place locations where it was contemplated to establish such work. At Cantonment 80 acres were allotted to the mission, however, other places had to be secured by the missionaries themselves. These homesteaded the land with the object of carrying on mission work both spiritually and economically. Thus J.J. Kliever homesteaded the land on which the Washita station had been erected in 1889, J.S. Krehbiel took up a claim near the Red Hills, about half way between Darlington and Cantonment, and established himself there, from now on dividing his time between this place and Darlington, and later on A.S. Voth, who was still at Cantonment at this time, having served there as either teacher or superintendent since 1886, and then also served in the same capacities at Darlington 1893 to 1895, was then appointed as missionary to the Arapahos, and settled on a homestead about 12 miles south of Cantonment at a place called Dyke. These three having homesteaded claims, and at the same time doing mission work, were known as the claim missionaries.

Another feature which is rapidly transferring the land of the Indians into the hands of the whites is the regulation permitting the sale of the allotments of deceased allottees. Thus more and more whites came to live among the Indians.

not only buying land but also leasing from the Indians. This affords the Indians an income without labor on their part, and therefore appeals to them. This custom, however, is adverse to the real progress of the Indians.

After H.R.Voth had left Oklahoma on his furlough, a new mission field in Arizona was brought to the attention of the mission board and H.R.Voth was later sent there to begin mission activities, and therefore did not return to the Oklahoma field. But before this new field was taken up, another severe test came to the mission enterprise in Oklahoma. On a cold stormy day (Feb. 1st. 1893) the large brick mission-building at Cantonment was destroyed by fire. A.S.Voth was in charge there at the time and relates about this incident as follows:

"The first day in February 1893 will be remembered by some of us, who were at that time workers in the Cantonment Mennonite Mission Boarding School as long as we live. That day dawned on us bleak and chilly. But the northerly breeze very soon put on blizzard proportions, raising much dust, then bringing down some snow. That storm howled and whirled forcing us to close every door and window. Anybody, who possibly could, tried to stay in some room near a warm stove.

The Oklahoma Cheyenne and Arapaho boys and girls of the new quite well arranged brick boarding-school had their breakfast with us as usual. There-with connected, we had our devotional exercises, the reading from God's word, then thanking our heavenly Father for all His goodness bestowed upon us and praying for His guidance, protection, and blessing thru that stormy day.

All who could of the pupils helped to do up the morning's work. The girls washed dishes, swept kitchen, dining-room and their rooms, made up their beds and assisted wherever they were needed. The boys helped to milk cows, fed them and helped to take care of horses, hogs and chickens, swept halls, school rooms, their own and bedrooms, made up their beds, brought in an extra supply of wood for fuel for this cold day where ever needed, and were happy they were not asked this morning to cut and get more wood ready for future days. It was too cold,

The winter days are short. Soon it was nine o'clock, the school bell rang and some 70 pupils marched to their respective rooms, the more advanced being taught by Mr. H.L. Weiss and the smaller ones by Miss Otilie Dettweiler. Every one of the other workers quietly attended to their various duties. Two girls at this time and my wife, were sick abed. Some one of the ladies looked after the wants of these girls and I was with my wife a while.

a while trying to allay her headache and fever, we thought it to be malaria, whereupon I was busy with some clerical work in the superintendent's office.

Along about 10:30 Miss Nellie Harms, now Mrs. G.J. Kliever of near Albing, Kansas, came in saying to me the upper part of the house was smoky. I rushed up to the third floor. Opening the boy's dormitory, the uppermost northerly room, a dense smoke greeted me. I saw a fire flicker on the floor and a bed slowly burning next to the chimney in the north wall. This room had no stove in it. The chimney, however, had a stovepipe hole near the ceiling closed with a common chimney or stovepipe stopper. I closed the door to allow no draft for the fire. The windows were closed. Hurrying down I told brother Weiss to dismiss school at once and have the larger boys bring up as much water as possible to where I saw the fire. Some 8 or 10 buckets on hand, I opened the door and poured two buckets of water on the fire I saw. This filled the room with so much smoke that I hardly found my way out. The fire crackled as tho it was dying there. Bro. Weiss rushed to a west window to open it to let the smoke out. As soon as the smoke had receded some, we saw we had this fire under control. But looking up, to our sad surprise, we saw the ceiling and roof just above the lower fire burning. At the same time we heard some one shout from the outside the roof was on fire. The gale from the north fanning the flame, the whole roof was one mass of fire in a bit of time.

Seeing we could not save the building, we grabbed beds and bedding or whatever our hands could get hold of, and hurled it down, while others below carried some of it to safety. Burning embers from above, however, soon fell everywhere and we had to flee for safety. I ran to help my wife down but she had already left with some other help. I grabbed some of our belongings and running down I looked into Bro. Fetter's study room for their belongings to find later. Bro. Weiss and some children had gotten out a goodly lot of their valuable books and other property.

In the office I was working was the safe containing valuables. I tried to move it but everybody was out, and without help I was unable to do so. Grabbing what I could and getting out I saw the upper part of the house crash and fall. Our imposing structure went up in smoke. The savings, contributions, the work and answers of prayer of many days were reduced to ashes!

Next to the south-east of this good building was the brick wash-house and bakery. The wooden part of this structure was all burned but the walls and even gables remained standing. This was quickly rebuilt and offered us

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The building and nearly all our belongings destroyed so suddenly and the bitter cold upon us, we bid our school children good-bye and Godspeed, advising them to go home, or to their kinfolks, or any place of refuge from wind and cold, until their folks could get them and until we could tell them what the plans for the future would be.

Just how the fire started in the dormitory with no stove in it, no one can tell definitely. But our supposition was that possibly the soot in that chimney was ignited, and with the help of the gale probably forced the flue stopper out, at least some of the flame igniting the ceiling and some sparks falling on a bed and the floor below, got them to burning which fire we had about extinguished, but the fire in the ceiling being hard to fight, got away for us.

As soon as we could, we sent Bro. W.L. Weiss, I think, to Darlington to convey the sad news to our fellow workers there and especially to Rev. Christian Krehbiel of Halstead, Kansas, then president of the mission board. He came at once, braving the cold drive from Darlington to Cantonment against a brisk northerly wind. Looking over the situation his mouth overflowed with thankfulness to the Lord that no blame for the fire could be laid upon any of us, that no one was hurt, and that those who were sick were recovering." - A.S. Voth.

What was to be done next? Just two years ago the churches had responded nobly in contributions so this structure could be erected. Would they do it again? Times were hard, yet would it do to go backwards? In April the mission board held a session and it was decided to build again. The churches responded nobly so that by the first part of June \$2800.00 had already been subscribed for re-building and thru the untiring efforts of the president of the board by November of the same year, a new frame building was completed ready for use, and school work could be resumed.

As at the time of the test by fire at Darlington, it resulted in the expansion of the work (Cantonment then being taken up) so it also did in the case of this Cantonment fire, for the very next year, 1894, a new field was taken up on the Washita which is the present Clinton station.

A.H. Jorsch, who had been connected with the schools at Darlington and Cantonment as teacher for two years was to ^{formerly Otillie Bettencourt} other with his wife asked to take up this new field among the Cheyenne tribe.

It was also about this same time, 1894, that a chapel was built for Rev. Potter at Cantonment on Harvey Whitoshield's land for his work

among the Cheyennes. This Harvey Whiteshield had been educated in the east with funds furnished by a Presbyterian lady with the expectation of using him later for work among his own people. He served as an interpreter for Mr. Petter for a time and also gave valuable assistance in the studying and working out of the language and in the earlier translations. For a time he also served as teacher in the Cantonment mission school and at various times held positions with the government and the Indian trader.

But to get back to the story of Paconam, as the present Clinton station was formerly called. The following facts about Paconam, a Cheyenne name meaning canopy of prayer, are taken in part from an article in the Mononite of June 27th, 1929 written by M.M. Horsch. Already as early as 1892, soon after the arrival of Mr. and Mrs. Petter at Cantonment, they made occasional trips per covered wagon and mule team to outlying districts including Kingfisher, the South Canadian, and the Washita. On one of these trips to the Washita M.M. Horsch accompanied the Petters, observing the latter in their dealings with the Cheyennes, how they rendered help to them medicinally, materially and above all spiritually. While strolling about on the evening of the first day after their arrival, they came to a good sized elevation not far from the camp and Mr. Petter remarked: "Here is an ideal location for a new station." These words of his proved prophetic for it was the very place where the present station near Clinton was later erected. In the summer of 1894 Mr. and Mrs. Horsch were asked to move into that vicinity and begin regular work among those Cheyennes. In a tough cowboy town called Arapaho, (Tho there were no Arapahos there), they secured a small house hardly worthy of the name, besides a dugout for a kitchen, as a place of abode. This was, however, so unsatisfactory that they built a small house in 1895 with their own means into which they could move during July. Arapaho was, however, rather far from the Cheyenne camp to do effective work, when one was dependent upon a slow mule team, but the workers made the best of it for a time, visiting the Indians during the week, conducting services on Sundays in the camp, and thus sowing the seed. By the fall of 1897 the board had received a donation to build a station in that field (\$600.00) and later another donation of 500.00 to build a church, so that in the fall of 1897 that station was built on the above mentioned site and the next year the little church there was also erected and the first service held in it on Aug. 14, 1898. At that time this station was the most lonely and isolated of all our stations, for civilization had moved nearer to the others in that railroad had been built

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but here was nothing but prairie, Indians and a tough cowboy town. Here then is where Mr. and Mrs. Horsch proclaimed the Gospel to a benighted people. Following is an incident, related by J.B. Ediger, which shows the attitude even the heathen, at that time took to anything pertaining to God and His word." Not long after Bro. Horsch was stationed here he united in marriage Romannose Spottedhorse and Smooth Standing, nonchristians. He explained to them that he joined them in the name of God and "that God hath joined together, let no man put asunder" (^{Matth.} Mt 19,6). About 20 years later this woman wants to build a barn on her husband's allotment. The Gov't employee says, that would not be wise because if she and her husband quarreled, and he ordered her to get off of his land, she could not take the barn along. I happened to hear how they explained to the Gov't employee that there was no danger of that, because they were married by that preacher on the hill and he had said that he joined them in the name of God and they could not separate till death separated them. the barn was built. They are living together to day. And this conviction that they are married by a servant of God in the name of God till death separates them has helped them over many difficulties, where other marriages have failed. It was my privilege to baptize Mrs. Romannose in 1911 and Romannose in 1916. They are faithful members of our church today". (J.B. Ediger)

As mentioned above it was in 1894 when this the present Clinton field was taken up and also the chapel at Cantonment was built. The year before that in 1893 A.J. Kliever, who is still on the Oklahoma field, entered as teacher in the Cantonment school serving in that capacity from 1893 to 95, then was away from 1895 to 98 while G.A. Linscheid, entered as teacher in 1895 serving three years from 1895 to 1898. When H.L. Weiss resigned as superintendent of the mission school there, G.A. Linscheid served as sup't and head teacher both, until relieved of the superintendency by J.A. Funk who arrived on Jan. 28th. 1896.

On May 15th. of that year, ⁽¹⁸⁹⁶⁾ a tornado swept over the mission, accompanied by a terrific rain. The windmill was blown down falling first upon the wash-house demolishing the roof of the same, and then crashing to the earth in ruins. The tin roof on the west part of the mission-school was torn to shreds and scattered like paper, the boy's dormitory was moved ~~to~~ about 5 feet eastward and the Cheyenne church was picked up and set down ~~and~~ again about 42 feet further to the east, and was consequently damaged quite a little, tho not demolished. Luckily, the wind did not last very long else the damage would have been much greater.

It was during this same year 1896 that a mission wagon arranged for camping arrived at Cantonment. This was donated by the sewing society of Bluffton, Ohio and constructed by J.J. Krehbiel of Newton, Kansas for R. Petters to use in their many long trips to the outlying districts such as Red Moon (Later Hamon) and Arapaho where A.M. Horsch was already stationed, and others. This wagon proved a great help and was used for a good many years.

Work was now going on at Burlington, Cantonment, Shelly, Dyke, Red Hills and on the Washita at Shelly and Arapaho.

J.S. Krehbiel in his report of July 7th of this same year reports a stirring incident when the Indians were revelling in their Fourth of July celebration, that God the Lord, as it were, called to them: "Set thine house in order; for thou shalt die, and not live", when an Indian together with his horse were killed by lightning in the midst of the camp.

Work was now going on at Burlington, Cantonment, Red Hills, Dyke, and on the Washita at Shelly and Arapaho. However, in the fall of 1896 the stations Shelly, Dyke and Red Hills were discontinued owing to strong opposition manifested to this method of mission activity as conducted on these stations which had been taken as claims by the missionaries.

Another event of the year 1896 was the closing of the Halstead Industrial School, not because it was not successful, but because this was a contract school, a certain sum being allowed by the government per child and as the government discontinued all allowances for such contract schools, the one at Halstead could be no exception, and so it too was closed. Many Indians, both boys and girls, had attended there during the 11 years of its existence, had received Christian and industrial training, had been treated as members of a large family, and surely all this could not be without a far reaching effect.

In September 1896 Bertha E. Kinsinger came to Cantonment as teacher, and was connected with our mission in Oklahoma in one capacity or another till September 1916, since which time she is stationed at Lane Deer, Mont.

During this year I also find in one of the reports that so many of the pupils who were interested in the Gospel, die young, victims of tuberculosis - this circumstance naturally retarded the growth of the mission. J.A. Funk, however, speaks of two school girls wanting to become Christians. On Nov. 1st. 1895 A.M. Horsch was ordained in the Garden Township church in Kansas and on Nov. 26th. two girls were baptized at Cantonment by R. Petter, likely the two mentioned above by J.A. Funk.

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These were so far as the records show the first accessions two more than 20 had been baptized previously at Darlington, Cantonment and Halstead. These two were Arapaho school girls and were followed by both school children and camp Indians of the Cheyenne tribe the next year.

R. Petter reports in 1896 that the Indians gather at Cantonment every other week to receive their rations which fact offered splendid opportunity for meetings. Services were also held at the school. Otherwise the time was taken up by visitation and language work. He reports the acquisition of 1780 new verbal forms and 394 forms for the word mother besides many other ^{words} during this year. He also reports that Mrs. Petter worked with the Indian women two days per week, one day instructing them in mending old clothes, and the other in cutting and making new ones. In December of this same year the Petters were forced to go to California for 6 months on account of Mrs. Petter's impaired health and Mr. Horsch was asked to take charge of Cantonment during their absence, since at that time, no station had, as yet, been built on the Sanita.

The Closing of the Darlington Mission School.

When H. E. Voith left Darlington J. S. Krehbiel was placed in charge of the Darlington school and also had the superintendency of the whole Oklahoma field for a time. In 1892 when the Indians were allotted and the west of the land thrown open for settlement, he homesteaded the place already mentioned near the Red Hills between Darlington and Cantonment, with the object of carrying on mission work at that place. L. E. Maury, now of Upland, Calif. was teacher at Darlington from 1895 on, and Krehbiel divided his time between the two places leaving Maury in immediate charge at Darlington. When Krehbiel's resignation went into effect on June 30th 1897, L. E. Maury was put in charge temporarily till the arrival of H. G. Allebach as superintendent in 1898. Maury and wife resigned and left soon after this time. The government having two schools at or near Darlington, one for the Cheyennes, and one for the Arapahos and taking practically all the advanced pupils away from the mission school on the one hand, and on the other hand since it was becoming increasingly difficult to keep the positions filled with employees, so that H. G. Allebach reported at this time, that finally there were but few employees left, it was decided to close the school at the end of that school year, spring 1898. When that time came only the seamstress Miss Lydia Wideman and Mr. and Mrs. Allebach were left.

On July 5th, 1898 D. J. Auernheimer, now of Lehigh Kansas, who was then at Cantonment, but had served in various positions both at Darlington and Cantonment since 1891, was again sent to Darlington to take charge of the buildings and as no more employees were found to make another effort with the school, Auernheimer, upon the instruction of the board, made a sale there, Nov. 2nd, 1898, and on the next day turned the keys of the building over to the government, which it will be remembered was to revert to the government should the mission school there be discontinued. So as far as a mission school was concerned Darlington ceased to exist.

It will likely be of interest to learn who at least some of the employees connected with the Darlington mission school were. No doubt, this list is not complete, nor can we give the dates from when and to when the various employees served during the time the school was in operation, from 1880 to 1898. As superintendent or missionary or both the following served a longer or shorter period of time: S.S. Haury, Albert E. Funk, Oliver L. Schultz, H.R. Voth, J.S. Krehbiel, E.H. Haury and H.G. Allebach. As teachers the following served: H.H. Ewert, C.H. Wedel, H.R. Voth, H.C. Dyck, Abr. Suderman, John H. Schmidt, D.J. Auernheimer, M.M. Horsch, A.S. Voth, E.H. Haury, and H.G. Allebach. As industrial teachers or farmers the following served: C.F. Duerksen, Jacob Moeschberger, Alfred Zweiacher, Joel Sprunger, Jacob H. Richert, H.L. Weiss, Cornelius Bergman, and J.M. Pletscher. As matron or her assistant the following served: Mrs. S.S. Haury, Mrs. Anna Haury, Mrs. O.L. Schultz, Mrs. H.R. Voth, Miss Susie Richert, (later Mrs. C.H. Wedel), Miss Martha Moser (later Mrs. H.R. Voth), Mrs. J.S. Krehbiel, ^{later Mrs. Leonard Bartel of Hillsboro, Kans.} Miss Anna Penner and Miss L. Ringelman. As laundress or seamstress the following served: Miss Lizzie Telty (later Mrs. D.B. Hirschler), Miss Katie Baehr, Miss Anna Penner, Miss Dina Luginbühl (later Mrs. J. Moeschberger), Miss Louise Jansen (later Mrs. J.D. Jantzen of Hillsboro, Kansas), Miss Mary Sudermann, Miss Mary Bergman (later Mrs. E.H. Haury), and Miss Lydia Wiedeman. As cooks the following served: Miss Lizzie Telty, Miss Anna Latschar, Miss Rosa Wüterich (later Mrs. Cornelius Bergman), Magdalena Baehr, Miss Martha Luginbühl (later Mrs. Joel Sprunger), Miss Susie Dester and Mrs. J.M. Pletscher.

Organizing and Expanding.

While this closing off of the Darlington school was going on the work at the other places was progressing. At Cantonment, however, the government erected a boarding school during 1897 and 98 within a half of a mile of

our mission boarding school.

During 1897 J.A. Funk who had been superintendent of the mission school since January 1896 severed his connection with the school and took up work as a missionary among the Arapahos. Since A.B. Voth had resigned and in October 1896 there had been no missionary assigned to the Arapahos. Funk found 9 baptized Arapahos in the Cantonment vicinity but could not interest all of them in an organization, yet on Oct. 23th. 1897 he organized the Zion congregation among the Arapahos, with himself and wife, Lizzie Raven, Ella Stander, Laura Sage, Minnie Arrow and Philip Rabbit as charter members. Funk's place as superintendent of the school was again temporarily filled by the head teacher W.A. Linscheld till the arrival of E.K. Hosiman on Nov. 11th. 1897, who then served in that capacity till the close of the school in 1901.

During the absence of the Petters, who went to Calif. December 1896, A.B. Horsch was in charge of the Cheyenne work at Cantonment and on Feb. 28th. 1897 he baptized William Fletcher, the first camp Indian among the Cheyennes to be received into the church who, however, passed away already on March 5th. In the spring of 1897 the Petters returned from their furlough. Soon after their return, on June 13th. 1897, three Cheyenne children, one boy and two girls, besides an Arapaho girl were baptized by him. Horsch meanwhile had returned to the Washita and during the latter part of this year, 1897, the mission house near the present site of Clinton, was built and an appeal made also for a chapel on that station.

The closing of the Darlington school, an event of 1893, has already been spoken of in another chapter. Other events of that year follow. On April 20th H.J. Kliever, who had taught at Cantonment 1893 - 95 and had then been absent from the field, returned and was ordained at Cantonment on May 15th. On the same day Groves, Lewis Magpie, an adult Indian could be baptized by E. Petter, the latter event taking place in the forenoon and the former in the evening. The next Sunday, May 22nd, communion was celebrated and also a small congregation organized with 5 Cheyenne members namely Lewis Magpie, Mrs. Todd, Mary Todd, Charles Ronanose and Olymphie Lonewolf. On June 19th 4 Cheyennes and one Arapaho were baptized and other accessions followed from time to time so that the new organization showed a healthy growth.

During 1893 the church at the so-called Moonson station was erected and on Aug. 14th the first service would be held in the same. A.B. Horsch was laboring at that place and felt that now, since he had a station right among his Indians, he could do more effective work. It is also during this

year, 1898, that another new field still further up the Washita River, about 35 miles from Reno and about 80 from Cantonment, was to be taken up and H.J. Kliever was asked to undertake this task. The Peppers had made occasional visits at that place but the distance was so great that it was deemed best to start a station among those, the Red Moon Indians, so named after their chief Red Moon. Accordingly he, accompanied by W.M. Horsch and G.A. Linscheid made a trip to Hammon and called a meeting with the Indians. The Red Moon Indians were already acquainted with the work at Cantonment and Clinton and received the travelers well and invited them to begin work among them also. The three stayed over night in a chief's tent upon his invitation, thankful for this hospitality. About two weeks later Kliever went there to stay and for a while lived in a tent right among the Indians. Soon a suitable location for the erection of a new station was secured. There were two dugouts on this place, of which one served as a dwelling for the missionary and the other as a barn. Then in the year 1899 a stone house was erected, because the stone could be procured near by, while lumber had to be hauled over a hundred miles at that time. This house was so arranged that one half of the down stairs was one large room which could be used for holding services. In this way there was a place of worship ready as soon as the house was finished. In 1897 a government school had been erected at this place also. There was a post office one fourth of a mile away, later the town of Hammon was built near by, so this station was usually known as the Hammon station.

In the summer of 1898, after serving 33 years as a trader at Cantonment G.A. Linscheid left the mission.

H.J. Kliever tells the following incident which took place about this time: "During the first year of my stay at Hammon an incident happened which shows how the Indians are often unjustly treated. Most of the Red Moon Cheyennes had gone to the Cantonment district on a visit; only about three families were left in the camp. Four cowboys came to the Indian trade trader's store, bought some extracts and became drunk. On their way home, ^{at} ~~ts~~ about sundown, they noticed several Indian women sitting in their summer shade and doing some beadwork. One of the cowboys suggested to have some fun out of the Indian women by shooting toward them with their revolvers. Seemingly all four did some shooting, but the Indian women seemed unalarmed till finally a bullet lodged in the knee of Mrs. Heap of Crows. When the cowboys noticed the excitement, they quickly galloped away. Soon chief Heap of Crows, very excited, came riding up to the post

office, where the missionary and Sup't Whitwell happened to be, and thru signs and a few words in English made us understand that some one had been shot and badly wounded. We got on our bicycles and followed him to the camp. The bleeding wound was soon dressed, but the bullet was not extracted till two days later, as a physician from Cheyenne had to be summoned. The few Indian men had their ponies and guns ready and urged us to come with them. They said that they knew where the hut was in which the cowboys stayed, and they could easily shoot them without either of us being harmed. It took considerable talking ~~that~~ to persuade them that this would not be the best policy to pursue, and that the officers would take up this matter and have the guilty parties punished. After a few months, the Indians, the cowboys, and we two, were summoned before court. Court decided that since the shooting had not been done with the intention of doing any harm, and the man who shot the bullet that did the harm, had gone to Texas, and, since the Indians did not pay any taxes to help pay the county expenses, they deemed it advisable to drop the case. The Indians believe to this day that law and justice was not rightly administered in that case, yet the government expects the Indians to be law abiding citizens." (J^g 70)

In the summer of 1898, after serving three years as teacher at Cantonment G.A. Linscheld left the mission to continue his education. In August of the same year Miss Lisette Kinsinger entered the mission to serve as nurse, and a few months later, in October, Miss Agnes Williams entered as matron, but served also as teacher part of the time, and was connected with our mission in various positions and locations till 1924 when she resigned.

On Feb. 19th. 1899 M.M. Horsch organized a small congregation at the present Clinton station with five Indian members, namely Ed and Roxie Kaury Williams, Alfrich Heap of Birds, Dan Oyer and William Penn, this then being the third organization of its kind now being established on the General Conference Oklahoma field.

On March 3rd 1899, another mission worker was called to her reward in the person of Mrs. Anna Funk, wife of J.A. Funk, who had entered the mission together in the year 1896. This was another sore trial as it left the Arapaho missionary alone with a motherless son to care for. While Funk lost his life companion during this year H.J. Kliever, who had taken up the work among the Red Moon Indians, found such a one in the person of Christina Horsch and they were married on Aug. 3rd 1899 and on Nov. 12th. of the same year the house at Hammon could be dedicated to its intended use, a part of it, as reported earlier, serving for a place of worship for a period of time till a church could be erected also at this place.

In the early part of 1899 the dwelling house erected for the Petters was completed, and the Cheyenne chapel was moved over from Whiteshield's land onto the mission property, a little north of the dwelling house.

The gradually failing health of Mrs. Horsch caused these faithful workers to resign and leave the Hacoenam station in 1900. The board desiring to retain the services of Bro. Horsch asked him to see what could be done in the Darlington field hoping that by this change the health of Mrs. Horsch might, in time, be restored again. He found, however, that but few Indians lived in that district, and that the population was for the most part, transient, also that other denominations were doing the religious work in the government schools there. Yet he labored on under trying and adverse circumstances for two more years, but since his wife's health did not return, was forced to resign in 1902. Since our denomination had no congregation in that field and the Congregationalists were supplying it, no successor was appointed for that field, and thus Darlington was entirely abandoned by our denomination.

About two months after Mr. and Mrs. Horsch left the Hacoenam station G.A. Linscheld, who had graduated from Bethel College that spring, and was ordained in the Alexanderwohl church on June 10th, was sent to this lonely place all by himself, arriving there on June 20th, 1900 with no knowledge of the language as yet. With a little help from Frank Hamilton, who served as interpreter, and occasional trips to Cantonment to get help from Mr. Petter and copy the, then few translations as Mr. Petter made them, he labored on. For a time his aged mother went into that lonely place, among a strange people, where, she too, would be entirely shut off from outside contact, to keep house for him.

During 1900 another chapel was erected at Cantonment, this one for the Arapahos, the same was dedicated on Oct. 7th of that year.

The Closing of the Cantonment Mission School.

Among the resolutions of the mission workers passed on June 13th, 1900 at Cantonment is the following: "Since the government has established a school here, we feel there is no further need for a mission school as it has been carried on, but since we do not deem it advisable to close the school abruptly, the school should be in operation one more year with ~~as~~ reduced enrollment". Consequently, the enrollment was reduced from about 70 to about 35 and only one, instead of two teachers, was employed. Miss Bertha Kinsinger, who had served in the school since 1896, now began to work as missionary instead.

the mission property a little north of the dwelling house.

He found, however, that but few Indians lived in the neighborhood and that the population was for the most part transient.

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school abruptly, then school should be in operation one more year with

instead.

J.E. App was the teacher during this last year and at the expiration of the term writes to this effect : "The school year 1900 to 1901 has come to its close, and concurrent with this close has come the close of the entire school work at Cantonment. It is of more than passing interest to me to be the last of a succession of teachers who were privileged to serve the Lord in this phase of the work at this place. May the dear Lord bless, as a whole, also my insignificant labors in the school as He has already blessed the work here in a perceptible manner. The latter fact is obvious to any local observer. Most of the younger Christians at Cantonment have been pupils at the mission school at one time or another. No doubt they were influenced to become Christians largely by the instructions received while in the school, even tho the taking of this step entailed upon them much that is disagreeable. Leaving out of consideration the beneficial instructions, which these children enjoyed while in the school which are potentially of inestimable value to them, the salvation of even a few souls would make the means expended and the efforts put forth on this station during the 18 years wisely invested." (J.E. App)

There is no doubt that these mission schools were of untold benefit and, could they have been kept up, we feel sure conditions in the Oklahoma field in general, and Cantonment in particular, would be much different now. One may raise the question, then why were they discontinued? Just briefly stated, it was because the government had put up schools and tried to get the children into those schools, besides all aid from the government such as victuals, books and clothing, which were formerly furnished to mission schools, were now withdrawn, so that the mission boarding-school would have been very expensive under such conditions, besides all this, the mission workers were given permission to hold services and give religious teaching and instruction in the government schools, so it was deemed best to discontinue the mission schools under such conditions. While closing off the chapter of the Cantonment mission school I shall enumerate as far as that is possible, the various employees that served in the same in one capacity or another in its 18 years of existence (1833 to 1901).

The following persons served as superintendent or missionary or both: B.S. Haury, J.J. Kliever, C.B. Hirschler, Paul Mouttet, A.S. Voth, E.L. Weiss, J.A. Funk, L.A. Linscheld and B.K. Hosman, ~~to the close of the school.~~

As teachers the following were employed: A.E. Funk, L.A. Sommer, Elisabeth Melly (later Mrs D.B. Hirschler), Christine Hirschler (now Mrs L.M. Ledig of Upland, Calif.), A.S. Voth, Stillie Bettweller (later Mrs. A.M. Horsch),

Henry Kliwer, D.J. Auernheimer, H.M. Horsch, H.L. Weiss, P.S. Riesen, H.J. Kliwer, Harvey Whiteshield, A.B. Reimer, G.A. Linscheid, Bertha Kinsinger, Agnes Williams Emma Krehbiel (later Mrs H.A. Bachmann ^{who} served temporarily), Cornelia Schwake (later Mrs J.A. Funk) and J.B. Epp.

As industrial teachers or farmers the following persons were employed: Gerhard Ledig, Dan Kirchhofer, D.B. Hirschler, Peter Stauffer, Paul Bouttet, Ernest Chrsam, Henry Schmutz, Jacob Soeschberger, A.A. Lehman, J. Auernheimer, C.C. Bergman and Elmer Kosiman.

As matron or assistant the following served for a longer or a shorter period of time: Mrs. S.S. Maury, Mrs O.L. Schultz, Mrs J.J. Kliwer, Anna Dyck, Miss M. Kliwer, Mrs Katie Ruth Hirschler, Susan Dester, Mrs A.B. Voth, Miss Mary Dyck (now Mrs Adam Hohman near Creek, Okla.), Mrs H.M. Horsch, Barbara Lugibill, Salome Loganbill (just recently gone to her reward Feb. 13th, 1930 at Fortuna, Mo.), Lydia Wahl and Agnes Williams.

The employees/in the positions of laundress, seamstress and cook interchanged so much that I shall list them all together as nearly as I could learn their names: Anna Dyck, (now of Roundridge, Kans.), Anna Latschar, Sarah Krehbiel, Katie Riesen (became Mrs P. Bouttet), Susan Dester, Miss M. Kliwer, Otilie Bettweiler, Nellie Harms, Anna Suderman (now Mrs P.P. Jantzen, Newton, Kansas), ^{Magdalena} Lydia Boehr, Mrs J.A. Funk, Susie Miller (later Mrs J.P. Linscheid, Butterfield, Minn.), Mary Dyck, Elisabeth Suderman, Belle Coffman and Martha Sprunger.

We have tried to make this list as complete as possible, tho that is well nigh impossible after so long a time, when there are no records left to refer to. Some, no doubt, are omitted and we trust, they will understand that it was not done intentionally, but merely thru lack of proper information.

I think the readers will find the following little incidents connected with the Cantonment mission school related by Mrs. P.P. Jantzen, Newton, Kansas, then Miss A. Suderman interesting, and so before closing off the mission school entirely I shall insert them here.

Mrs. Jantzen writes: "I was the cook during the time I was at Cantonment and had two Indian girls to help in the kitchen morning and evening when they were not in school. One evening after work was finished I was sitting on the veranda with a number of Indian girls, some of which had taken possession of my lap, when Clara Redbird, then 14 years old, said: "Why is it, that you love us?" I told them that it was all because our Saviour loved us, that we in turn could love them.

"There was very good order in the school. On Saturday mornings after all the children had completed their share of the work they could go to their homes. At 4 P.M. the large bell was rung and all should then return so as to be there by 6 o'clock when supper was served. Such who failed to appear in time received no supper. Once on a Saturday evening when the work in the kitchen was already finished, my Indian girl helpers had already left and I was just ready to leave the kitchen, one of the boys arrived saying, "O, Miss Suderman, give me something to eat, I am so hungry." I told him it was against the rules of the school for me to comply with his wish. But he begged so insistently and promised so faithfully never to be late again, that I had compassion upon him and gave him something to eat and as long as I was there I know that he kept his promise." (Mrs P.P.)

The above mentioned Clara Redbird was baptized in 1898 and has been a member of the Cantonment church ever since. Many others of the pupils of the mission schools became members of the church. So, who can tell the far reaching effects of those mission schools in the christian influence brot to bear upon the pupils in their contacts with the various christian workers. Only the Lord knows, and eternity only will ^{veal} reveal the extent of that influence.

Further Developments.

At the time of the closing of the school, it was resolved by the board that the mission school-building should be known as a mission home and part of it should be used as a hospital and old folks home and the rest should afford quarters for the various workers. J.K. Kosman was appointed as the superintendent of this new venture, Miss Lisette Kinsinger nurse, Miss Agnes Williams helper, and Miss Martha Sprunger housekeeper. Miss Lisette Kinsinger looked after the inmates of the home and hospital and dispensed medicines during the forenoons, and went out into the camps in the afternoons to administer to the sick there, and also conducted sewing meetings with the Arapaho women from time to time as Mrs. Potter was doing with the Cheyenne women.

In the fall of 1900, a son of Redbird was baptized in his tent as he was too sick to be taken to the church. He passed away about three weeks later. His father and a sister were baptized in the church soon afterwards. The plan had been to baptize all three at the same time, but when the son became so very ill he was baptized in the tent previous to the others. Redbird was a chief among his people and much respected by them, and is so

one of those who has been friendly to the mission all along, and still is ~~xx~~ one of the leading members at Cantonment. One of his daughters had been baptized the year before he joined the church, the son and daughter mentioned above were received in the same year with him, and the year following, his wife and another daughter, could be instructed and baptized. At the present time three generations of this family are church members ~~xx~~ the grandfather, three married daughters and five granddaughters.

At a conference at Hammon on July 4th 1901 Mr. Petter reported the following: "We now have a treasure of over 15000 words and forms in Cheyenne which constitute the basis for the use of the language. The Cheyenne language has more than a thousand etimons which can, of course, not be used by themselves as they in themselves have no meaning. However each one of the ^m constitutes, as it were, a word germ, which is capable of developing an astonishing number of words and forms of words. Considering the fact that the Cheyenne verb has two conjugations, 6 verb forms, 800 forms of modes, 10 tenses, an average of 32 pronomial affixes, it can readily be seen that a verb may be subjected to more than a million changes. The missionary who wishes to acquire the Cheyenne language must necessarily acquaint himself thoroly with these multitudinous forms. Mission friends must realize that this is not accomplished without much effort and that the acquisition of the language constitutes a struggle."

Already at that time Mr. Petter reported more than 15000 words and after all these years of study and research would undoubtedly report many thousand more.

During the year 1901 Rev. Petter reported 12 accessions at Cantonment, some of which were school children and others adult Indians.

On October 27th 1901 G.A. Linscheid reported the baptism of old Mad Wolf at Hammon. This scout was about 80 years old at that time. The little church was full to overflowing on this occasion. After short addresses by H.J. Kliever and G.A. Linscheid, L.H. Horsch performed the baptism, following which old Mad Wolf wished to make a few remarks. He said, he was not sorry to have taken this step and that now he believed firmly in the Father, Son and Holy Spirit and admonished his people to follow his example, and also take the course he had chosen. Intense quiet reigned while he spoke. For about 80 years this scout had lived, believed and prayed according to the heathen Indian religion, but now he could say: "I believe firmly in God the Father, Son and Holy Spirit."

Do missions pay? what does the Scripture teach about the value of

one human soul? On Dec. 18th. of the same year three others were baptized at the Haenaom station, so there were such who immediately followed the example of the old scout Mad Wolf.

During 1901 Mr. Petter made an investigating trip to Montana to the Northern Cheyennes and found conditions favorable for starting a mission there also, consequently it was decided that the Petters should go to Montana in the spring of 1902 and Mr. and Mrs. Horsch should take up the work at Cantonment. However, by that time the health of Mrs. Horsch was such that this plan could not be carried out and so, since there was no one available to take Mr. Petter's place at Cantonment, the taking up of mission work in Montana had to be dropped for the time being. However since our denomination was the only one which had the Cheyenne language, it seemed as tho the work should be expanded so as to include also the Northern Cheyennes.

During 1902 the church at the Hamon station was erected. This could be dedicated on April 13th. by J.S. Foyer, a member of the mission board, On the following day April 14th H.J. Kliever was given the full office, this all in connection with a worker's conference held at Hamon.

In the early part of 1903 J.A. Funk was away from the field for a short furlo and on May 14th. of that year was married to Cornelia Schwake, who had served at Cantonment as teacher two years. The marriage occurred at Hillsboro, Kansas, the Rev. J.S. Hirschler officiating. After returning to the field Funk reports that he could do so, with new enthusiasm since he was no more alone, but had a companion to share the joys as well as the burdens with him.

On September 16th. 1903 we (G.A. Linscheid and the writer) were married, also at Hillsboro, Kansas with J.S. Hirschler officiating. I then, after we had made a trip to California, accompanied him to the Haenaom, later Clinton station, where he had been laboring since 1900, and there received my introduction to Indians and the work among them. But my stay there was of short duration as the further narrative will reveal.

In July 1903, the Petters were to go to the hills for recuperation, money for the trip having been furnished by Mr. Abernathy, the Indian trader at Cantonment, who was always friendly to our mission and its workers, but at about the same time the mission board asked Mr. Petter to make another trip to Montana so accordingly, the Northern Cheyennes were again visited. Mr. Petter reported that a boarding school was in process of erection on the Rosebud and conditions were favorable to start a mission there.

After the completion of the boarding school there would be more of an incentive for another denomination to start work there if we would not do so. On Oct. 22, 1903, our mission board resolved that they considered the conditions in Montana as an intimation from the Lord that we start a mission there, and that this should be done as soon as possible the next spring. At the same time they resolved since Rev. Fetter could not well be spared at Cantonment, and the person to take up the work in Montana should be familiar with the Cheyenne language as well as with Indians, that Mr. and Mrs. Linscheid be instructed to take up this work the following spring.

By this time a railroad had been built thru near the Clinton station (~~1902-6-1903~~¹⁹⁰¹) and shortly before we left a little town named Clinton sprang up almost over night, and so it was no more the lonely, isolated place it had been before. Accordingly, the name Hacoosom which was so hard to pronounce and write, was changed to Clinton to conform with the name of the town. Clinton's growth was very rapid and at the present time, 1930, has a population of 7500 and four different railroads. Here conditions changed very rapidly from then on and we would have had the necessary school facilities later on when we needed them, to say nothing of the many other advantages, but how different it was in Montana on a closed Indian reservation with nothing definite ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~future~~ ^{ahead} when we went there. Our mission did not even possess a building site as yet, and with post office 18 miles away, railroad 35 miles in the opposite direction, most of the hauling to be done 65 miles etc, there was pioneering to do in the real sense of the word, on this new mission field. But this sketch is to be about Oklahoma not Montana. The little pamphlet "It Happened So" written some time ago by G.A. Linscheid about the beginnings in Montana will give information about that time to those who wish to read more about it.

We left Clinton on April 18, 1904, and ^{on} April 24 my husband was installed into the full office at Hillsboro, Kansas by Rev. P. Balzer, soon after which which event we left ^{for the Montana} ~~the Oklahoma~~ field and were absent from ^{Oklahoma} ~~the same~~ for 16 years, 1904 to 1920.

At Clinton we were succeeded by Rev. and Mrs. J.H. Epp, now of Hillsboro, Kansas, who labored there from August 1904 to February 1907. Part of the time, especially part of 1906 and 1907, the sisters Kinsinger and Williams had charge of the work here for Mr. Epp suffered greatly from sore eyes and already in 1905 had to go to St. Louis for a time to find help if possible.

and later was forced to leave the field entirely Feb. 1907.

The latter part of 1903 Mr. Petter started translating Lungan's Pilgrim's Progress into the Cheyenne with Harvey Whitashield assisting him. This task was completed in the early part of 1904. During 1903 Mr. Petter reported 12 accessions to the church, so in both the Cheyenne and Arapaho congregations, a slow but steady growth could be reported. But there was opposition, naturally. The struggle between light and darkness was going ^{on} then as now. The evil one was ever busy to hinder the work and get the young Christians to fall into sin of one kind or another and alas! at times did succeed. The opposition came from the old medicine men and priests on the one hand, on the other hand, thru the railroads, towns, and the coming in of many of the lower class of whites, drinking became more common, besides already as early as this, the peyote, a new form of worship, was beginning to take a hold of some of the Indians, and especially of the younger, educated ones.

When in April 1904 sister Lisette Kinsinger was forced to leave the mission on account of rheumatism and did not return to the work, the old home for sick and indigent Indians was abandoned due to the aversion of the Indian to being separated from his own people and familiar environments. All employees connected with this enterprise were relieved, except Miss Williams, who continued as mission worker together with Miss Bertha Kinsinger.

On February 16, 1905 Mr. Petter reported: "The mustard seed has not yet grown to a large tree among our Cheyennes, yet it has already reached the stage of a young plant. The plant is still tender and not all of the twigs and leaves are developed equally well, some of them are tossed about and damaged by storms, but still the young tree is growing. Rapid growth! No. During the last year but three souls stepped out of heathendom and confessed their faith in Christ thru baptism. Yet the heaven like power of the Gospel has manifested itself among both Christians and heathen in the past year. The little band of Christians has shown an inward growth and tho the heathen rage, their rage is but a testimony that the heaven is penetrating the whole lump." A little later in the same year he related the following incidents. In April a Cheyenne woman asked for baptism, at the same time her brother was very sick, about to die. Mr. Petter was called to visit the sick man. Upon his arrival he found the tent full of people among them also a medicine man. The sick man said to Mr. Petter when he entered: "Friend, feel my pulse and tell me what you think." Mr. Petter did so and told him

"You have but a short time to live." Hereupon the sick man replied: "I know it, but I am not afraid, I believe in Jesus and before I die I wish to confess Him before all of these people. I wish to be baptized." Mr. Petter spoke further with him and being satisfied as to his repareness baptized him. The medicine man then spoke up and said: "He has become a Christian, what can I do now?" Mr. Petter told him: "Your herbs will not harm him, but you must not pray to other gods (spirits) for him," but the medicine man left and did not return.

Another incident that happened about the same time is the following: A priest, whose daughter was a Christian, related the occurrence to Mr. Petter: "The other evening many Indians, among them also another priest, were gathered at my home and this priest said to my daughter in jest: 'What more do you know about God than we know?' My daughter replied: 'Not I, but God's word knows more than you.' Then she related the story of Jesus from His birth to the crucifixion. Upon this the priest retorted: 'See how wicked the whites are.' (Because the whites had crucified Jesus). But my daughter answered: 'If you are so much better than they, why then do you not accept Jesus? Surely, you too would have crucified Him, likely you would have tortured Him, according to your method.' Such examples show how the leaven was working, also give us an insight into the struggles between the light and the darkness.

In February 1906, the Hammon field could report of its first fruits also. Four were baptized at that time and six others that had been baptized elsewhere joined here a little later; thus the beginning of another little congregation among our Red brethren of Oklahoma was made. That fall another camp meeting was held when still more came forward that wished to accept salvation.

In 1905 the Orient railroad built thru 5 or 6 miles from Cantonment and a town named Canton was started. The Arapahos had been allotted to the south and east of Cantonment and so they were located near this town and their church at Cantonment was entirely out of the Arapaho field now. So, during the year 1906, they built a shade southwest of Canton for a meeting place. In this shade meetings were held and during that year also a campmeeting lasting three days, followed by 14 accessions with others seeking salvation. At the end of 1906 Mr. Funk reported 33 accessions during the year and a membership of 70. Among those that were converted here during 1906 was one whom we wish to mention especially. This was Willie Necks. He was baptized by Funk on Nov. 17 1906 and became a faithful worker for our mission.

Since September 25, 1910 he has been serving faithfully as native helper ^{and evangelist in} among the Arapahos and was ~~later~~ ^{ordained} to the ministry, and is still serving in that capacity. (~~ordained~~ 1911).

In 1907 the Arapahos started to hold their meetings in a private home and paying \$1.00 per Sunday for the use of it. But there was opposition from the heathen and they succeeded in bringing about an agreement that no one should let the Christians use their home in this way, unless they pay \$5.00 per Sunday. Upon this Funk received permission to use the Canton school house as a meeting place, the best of all being that there was no expense whatsoever connected with this arrangement. However a site was now procured for the erection of an Arapaho station two miles south of Canton (about 8 miles south-east of Cantonment). In 1907 Funks moved from Cantonment onto Mrs. Schwake's farm about a mile west of Canton, and three and a half miles from the place where the new station was to be built, until the barn there was finished. They then moved into the barn till the house could be occupied.

For some time, since the closing of the mission school, and especially since the closing of the Old Home for sick and indigent Indians, efforts had been made to sell the mission school-building but the attempts were unsuccessful. Now, when developments were such that buildings were needed elsewhere, it was decided that this building be taken down and the material used in places where needed. So part of this material was used in building a dwelling house for the Funks on this new Arapaho station south of Canton. As soon as part of the house was finished the Funks moved into it, and after its completion held their meetings in it, till the church from Cantonment could be moved onto this place. On December 31, 1907, the Funks could celebrate Christmas with their Indians in the church on the new station.

From the material of the old mission school a house for the sisters Kinsinger and Williams was also erected near the site of the mission school-building, just east of the missionary Petter's home, thus giving them the necessary living quarters.

At Mower's camp, the outstation of Cantonment, about 9 miles to the northwest from it, and later called Fonda when a postoffice by that name was established in that vicinity, a church was also badly needed. The Petters had held meetings there every other Sunday already for some years. In 1906 the Indians in that vicinity had put up a shade for that purpose which served for the summer; for the winter a sort of tenthouse

was put up and now when in 1907 the mission school house was taken down part of the material was used to put up a church there. Even the bell that had served all the years of the mission school history, came to use there anew, and is still serving to call Indians to worship in His house. This new church, Monda, could be dedicated to its intended use on Dec. 29, 1907.

Meanwhile at the Clinton station as mentioned above the J. H. Appes were forced to leave in Feb. 1907 and the sisters Kinsinger and Williams continued to care for it till a successor could be found. In May 1907, J. B. Ediger who had been ordained on Jan. 13, 1907, in the Hoffnungsau church near Inman, Kansas, arrived at Clinton, together with his wife, to take up the work at this place. Soon after their arrival the mission house was consumed by fire. Mr. Ediger writes about this as follows: "July 14, 1907 was a Sunday. As usual, ^{at} that time of the season here, the weather was dry, hot and very windy. He had been here 7 weeks. Attendance at church that Sunday forenoon was good. After the services that Sunday, a goodly number of the Indians went to Romanoses, who live across the road from the church. Miss Kinsinger and Miss Williams were with us yet, but intended to leave Monday. When we sat at the dinner table and had just begun to eat, Mrs. Ediger noticed fire in the kitchen. The walls of the kitchen were dropping siding on the outside, and building paper on the inside. In a few minutes the whole roof of the kitchen was on fire and we were helpless. He closed the kitchen door and began to carry our belongings from the other rooms out of the house. Soon the Indians from across the road helped. But the fire made headway rapidly. I would have made one more trip into the house to carry out some furniture but two Indians held me by the arms and a third stood in front of me and said I could not go in any more. Very soon the house was burned to the ground. Our first report to the board while we were in the work was about this fire. We moved what we had been able to save into the church and stayed there till we had built a shed on one side of the barn. In this shed we lived till we moved into the new house Dec. 19.

So even here some of the material from the old mission school building came to good use. Thus it is still serving the mission in one place or ~~another~~ another tho in a different way. And now the last landmark of the enterprise of our mission schools was removed and the work of bringing the Gospel to the Cheyennes and Arapahos in Oklahoma was now carried on at five different stations or outstations, namely at Canton for the Arapahos by J. A. Funk and wife, at Cantonment for the Cheyennes by Mr. and Mrs. Potler

assisted by Miss Bertha Kinsinger and Miss Agnes Williams with Fonda as an outstation, at Clinton for the Cheyennes by Mr. and Mrs. J.H. Adiger with Alfrich Heap-of-Birds as interpreter and at Hanson for the Cheyennes by Mr. and Mrs. H.J. Kliever.

On August 25, 1907, John Heap-of-Birds, son of the above mentioned Alfrich, was baptized at Clinton. On May 26, 1912 he interpreted for Mr. Adiger for the first time, but did not do so regularly till the fall of 1922, after the death of his father.

On Sept. 29, 1907, Robert Hamilton, a former pupil of our mission school, was baptized by R. Petter at Cantonment. Of course we cannot mention every person that was received into the church in the space of a little historical sketch, but there are certain ones that should be mentioned. Robert, as capable, was instructed in the reading of the Cheyenne first by Mrs. Petter, nee Kinsinger, and later by G.A. Linscheid, has also completed a course of bible study in the English worked out by G.A. Linscheid, and served as interpreter from about 1910 on, and is at the present time the native helper in the Fonda field, having moved up into that vicinity to live.

At this time, usually once a year during the summer, large camp meetings were held when especially the Christians of the various stations were supposed to gather for several days of meetings. It was hoped in that way to keep the Christians away from the tribal gatherings and their religious ceremonies, but these camp meetings became too burdensome to finance and ~~and~~ handle and seemed, finally, to add but one more occasion for the Indians to gather in summer time, thus neglecting their fields, and did not succeed in keeping many away from their religious gatherings and ceremonies and so they were ^{later} ~~also~~ discontinued, not that they had not answered a purpose, for surely they had served a noble purpose in their day, but as conditions changed even missionaries must change their methods of work, however, never losing sight of their ~~the~~ aim to bring the Gospel by word and by example to a heathen people.

In 1909 Funk reported that Frank Harrington who had served as his interpreter for quite a few years resigned, and was followed by Henry Lincoln. Matthew Spottedwolf also was used as an interpreter at times but he died about 1912 and Funk reported that he was sadly missed. But already in 1910 Willie Meeks began to work for our mission and was from then on always the one on whom Mr. Funk could depend.

During the year 1909 Mrs. Petter's failing health made a change of climate imperative, so these faithful workers were granted a furlough and

went to Kettle Falls Washington where they enjoyed the wonderful scenery and the fine bracing air of the Columbia valley. They left Cantonment on May 17 of that year returning again on Nov. 1. During their absence the sisters Kinsinger and Williams carried on the work at Cantonment and Fonda with native help. Upon the return of the Petters the work was carried on much as it had been before their departure but Mrs. Potter's health began to fail more and more. Under date of May 30, 1910 Mrs. Potter writes to her friends in the "Bundes Bote" as follows: "Beloved in the Lord: Two weeks ago I wrote to you, but the train which carried my letter was wrecked, and so my letter was lost together with many others. I shall now make another attempt to send you a greeting by means of the "Bundes Bote." It is impossible for me to write to all my dear friends personally, and to thank them for their welcome letters. Your sympathy is comforting to me and your intercession enables me to bear my cross with patience. In the "Bundes Bote" I read the article: "Gerne Sterben!" (Dying gladly) It pleased me. Even tho I am going home gladly, nevertheless the article was a special blessing to me and I hope that many of my fellow sufferers^{ers} have had the same experience in reading it. Mrs. Otto Funcke used to say to her children in comforting them: "O, it is merely a passing over," and so it is. All hardships here below are but a passing over to the real home, where a loving Father^{ers} waits to welcome us and to wipe away our tears. Dear sister sufferers, let us wait with patience till the Father^{ers} says: "Come," then we shall experience that which we have so often sung: "Wie wird uns sein wenn endlich nach dem schweren, doch nach dem letzten ausgekämpften Streit, wir aus der Fremde in die Heimat kehren, und einziehen in das Tor der Ewigkeit! Wenn wir den letzten Staub von unsern Füßsen, den letzten Schweiß vom Angesicht gewischt, und in der Nähe sehen und begrüßen, was oft den Mut im Pilger-tal erfrischt!" Once again I thank you cordially for your comforting letters. You scarcely realize how benign^{that is} to a person on a lonely mission station and especially in protracted illness. My condition is not improving, but I do not wish to complain for, the Lord be praised, the progress is heavenward. I am no more able to walk about by myself, yet each day towards noon I can arise from the bed and sit in a rocker outside till late in the evening. My dear ones and ^{the} two missionary sisters are doing all they can for me. We appreciate the loving assistance of the two sisters very much indeed. In anticipation of a joyful reunion, if not here then above,

Your sister, Marie Potter.

On July 31 of the same year she was relieved of all suffering and was

called to be with her Lord and Master whom she had served so faithfully, leaving to mourn her loss the bereaved husband and two children, Olga (now Mrs. P.F. Schroeder of Colville Washington) and Valdo (now missionary at Ashland Montana). Right here it seems to me especially fitting to insert something written by the bereaved family members. Olga, Mrs. P.F. Schroeder writes: "The first 13 years of my life were spent at Cantonment and naturally I have many tender memories of time spent there. The memory of my mother, who gave up her life there will, of course, always be the most cherished for me. She was an example of faithfulness and patience to us in serving her Redeemer, whom I also love." She also relates the following which may be of interest to some of us: "I well recall the arrangement my folks made with the Abernathys (Indian trader at Cantonment at that time) concerning my welfare while going to school. Some of the folks, agency and mission, got together and hired a teacher for the white children. We had school in the Arapaho church, which then was situated south of the store at Cantonment. It was a long way home so I had lunch at Abernathys at noon and I thot that was a wonderful treat. We did not have school that way very long, not quite a year as I can recall. I believe the teacher's name was Miss Murrell and she came from the metropolis of Fairview. As for the old store, it held much of interest. The post office was there and how well I recall the daily walk to the post office for the mail. Usually Valdo, Carrie Warren and I went after it. (Carrie was a colored girl, part Indian however, left to the care of the mission. She grew up there and we were playmates for many years). One thing of interest in this store was the mail list for the Indians. They used the card board which came in a roll of dry goods. On it were written the names of the Indians who had mail there. As they called for their mail the names were crossed out and so on till the card board was used up on both sides and a fresh one thereby made necessary. - Our wa on trips to Geary and Darlington were a source of glee for Valdo and me. How wonderful it was to get so far away from home - it being a three day trip as a rule - one day going, one day to tend to business, and one day home."

The article sent by the son Valdo, now missionary at Ashland Montana, is of such interest that I shall insert it just as it was written.

Fiftieth Anniversary Article.

"Let us not be weary in well-doing: for in due season we shall reap if we faint not." Gal. 6, 9.

In attempting to produce a few thots suitable for a fiftieth anniversary,

it seems the mind insists on turning to the years long gone by rather than to more recent times. I cannot think back quite 50 years (being only 34 years old), but at least the happenings of a quarter of a century ago are vivid to me.

Long winding trails leading across rolling prairies and low hills, thru scrub-oak woods and along sandy river bottoms, to some Indian camp or to the distant railroad town, these I can still follow as if it were yesterday. Some of these trips seemed very long, especially as our team was slow and it was often hot and dusty. But many were sources of keen enjoyment in the great outdoors of western Oklahoma.

I often accompanied my mother when she went out to visit the Indians in their camps. (my father could not always go along as he was busy with language work, translating, and sermon making). I would do the driving for her and tie up the horses when we got to a camp. Sometimes I would go into the tents with her, but more often I played outside. However, I remember particularly a young man who was dying of consumption. My mother visited him a number of times and read God's Word to him, and told him that he would never see heaven or be delivered of his sins if he continued to trust in the "peyote". This young man was baptized before he died.

Once my mother brot to our home a filthy little Indian boy. His clothes were ragged and dirty, his skin was sticky and his hair was matted. Water was heated on the kitchen stove and a tub was prepared to receive the little heathen. I can still see him sitting in that tub rubbing soap out of his eyes and almost crying. When my mother was thru with him he had new clothes on, his hair was cut and neatly combed, and his brown skin almost glittered. Then we took him back to his tepee. His parents were both drunkards, but they attended church. One cold winter day, his mother came to church with her dress frozen stiff - she had forded the river and the icy wind had quickly frozen her clothes.

For a number of years we used to drive to Fonda, an outstation, every two weeks. Usually we went on Thursday or Friday and stayed until Sunday. That was always like a picnic for me. School books were usually left behind and a gun taken along instead. Evenings, if we did not show stereopticon slides, the Indians would come together for a song service. My mother used an autoharp to furnish the music. Some of the older Indians could not read a word, but they insisted on holding a song book - often upside down. But they sang from memory any way, so it did not matter how the book was held. The singing would continue until after bedtime.

Then, as a final hymn, "Hilde Bin Ich Geh Zur Ruh" (translated into Cherokee) was sung, and the Indians went home, and we went to our bedding spread on the floor.

In 1910, that old hymn was eternally fulfilled for my mother. Her weary human body was layed aside and she went to rest with Jesus -- the Saviour whom she had loved and served so faithfully. In mourning for her, the Indians said "It is our mother who has left us". And that is just what she had been to them: a Christian mother. She spoke to them of Jesus and the cross just as she did to her own children, and she ministered to their needs and ills as to her own flesh and blood. No missionary, however great he or she may be in the annals of missions, can do more than that.

and now, in 1930, the Indians are still hearing of the Saviour who shed His precious blood for them on Calvary. A goodly number have been saved, esp especially at the older stations. Ashland, Montana, where we are, is the youngest station and still the most backward. There is yet no story to tell of many souls rescued from the awful void. Therefore we pray and believe that soon there will be a great ingathering of redeemed souls at Ashland.

Some of you have been praying much for us and the work here. We earnestly desire that you may continue your intercessions, and that some day you will rejoice with us when they are answered.

Yours in the Love of Christ,

Laura and Valdo Petter.

The following is a letter written by Rev. Petter to the editor of the Lemmonite Year Book of 1911 relative to Mrs. Petter.

Cantonment, Okla. August 26, 1910.

My Dear Brother Grubb: In answer to your letter of the 15th inst. I am glad to hear that you

So much could be said about her, and yet it would be against her wish very wish, were she alive. She never was touched by the praise of men and abhorred public notice. She always said: "Jesus counts and He weighs without any mistake, and he it sufficient that He knows us and the work we try to do for Him. But this I must say: She was the staff God had given me in this work, a Mary and Martha put together, who did what she could. For her Saviour she poured the best she had, and the fragrance of her consecrated life was sweet to Him and a blessing to us, who are left behind. She had a keen interest in the Master's kingdom and a deep understanding for the Word of Life. In the home and in the work, appointed to us, she was a precious help to me, the loss of which is the keener. Her very life was the answer of her sainted mother's prayer, who

had no higher ambition for her children but that they become useful in the Master's kingdom. After she had gone thru the usual schooling she felt drawn toward nursing the sick, and would have become deaconess but for the fact that she was yet too young when she applied at the deaconess home of Richn, near Basel. She had a great interest for the cause of the mission, and when I asked her to accompany me in the service of Christ among heathen, she put her hand into mine to follow me, and left all that was dear to her behind, in the old Swiss home. From that day till to her last hour she has never regretted the step, but always was longing to be of greater service yet. Her strong constitution, her firm will and her natural cheerfulness sustained by a childlike faith, helped her to battle with her illness for more than 14 years without murmuring. She remained active up to the last 8 months of her life here beneath, and she never failed to cheer and strengthen me in the moments of weariness. With me she visited many of our churches here in America, beginning with those in Pennsylvania, the first being the congregation of Brother M.B. Grubb, whose home felt so warm to us, strangers in a strange country! How often, in our trips to the scattered Indians over the plains or in quiet evenings at home, she would talk of the many sisters and friends she had met among our churches and prayed for them. And of her work among the Indians, what shall I say that would please her more than this: Jesus has counted and weighed it all, that is sufficient!

Adolphe Petter.

Mrs. Petter was sorely missed and as Valdo stated the Indians mourned for her as for a mother, but the work had to be carried on after her departure as it had been before. About this time Mr Petter reported that 80 had been baptized at Cantonment, 29 of whom had died, 5 had been excluded, and 9 members lived too far away to attend church services. As the seed of the Gospel was being sown at the five churches and in the homes by the various workers, accessions continued to be reported from time to time, so in Dec. 1910 there was another accession in Hammon and from Clinton Ediger reports that on April 30, 1911 an older woman was baptized there saying: "We again experienced what the grace of God can do. We wish you might have been with us on that day and beheld the beaming face of this Red sister". On May 21 of the same year 3 others who had been baptized at Colony, were received by letter at Clinton. In June 1911 Mr. Petter reported about Lone Wolf, one of the old priests of the Cheyennes who had attended services quite regularly becoming very sick and wishing to see him.

Another priest who was present requested that Mr. Petter pray for the sick man that his soul would not be lost when he died. Mr. Petter replied that his prayer alone would not save him, but that Lohr Wolf would have to decide for Christ and accept him, then only could his soul be saved. Upon this the priest replied: "That is just the reason he has called for you." Mr. Petter then spoke to the sick man, and he in turn declared that he wished to be baptized. Upon further questioning Mr. Petter found him ready for this step; he had already parted with his priest's paraphernalia and so had given up his office as priest, and gave a bold testimony of his faith and accordingly was baptized upon his sickbed in the shade of the trees. Such an example surely should be of far reaching effect upon his people!

The mission enterprise of our Conference in Oklahoma was however no exception to the rule in that it had its hardships, its enemies and its discouragements. The Indians were subject to all sorts of temptations. With towns and the lower class of white people among and around them, they were beset by all kinds of allurements. Already in 1909 Mr. Petter spoke of the drinking evil being on the increase, and in 1911 R.J. Kliever mentions picnics and fairs for the first time, as new distractions for the Indians, since the whites invited them, to one town and then another, promising them beeves and so forth if they would come to dance for them, and stage shambattles for their amusement. Mr. Funk about this same time speaks of the gambling being a great temptation among the Arapahos saying that both men and women find great fascination in it and seem never to tire of it. Both Funk and Mager about this time mention the mescal, later called peyote, as having come among the Oklahoma Indians as a great evil and spreading rapidly among them. With so many temptations and such existing conditions the uninitiated can hardly realize in what a difficult situation the Christians found themselves, especially so since the things mentioned above naturally appeal to an Indian, and it is therefore not surprising that even some of the Christians fell, even so that occasionally some here or there had to be excluded.

In Nov. 14 1911, Rev. Petter writes in his report that the Lord had graciously led it so that he found a bride in the person of Miss Bertha Kinsinger who, since she had already been in the mission work for 15 years could therefore be a helpmate to him in a double sense. Accordingly they were married on Nov. 28 of the same year, Mrs. Petter then moving from the one house into the other at Cantonment, leaving Miss Williams and

Carrie Warren by themselves in the house that had been erected for the sisters in 1907.

On the last Sunday in 1911 another respected chief of the Cheyennes, Hood Bear by name, 73 years old, became a Christian, being the second one of the priests to take this step. (Lone Wolf of whom we reported formerly being the first one). Both of these were well respected by their people.

In January 1912 A.J. Elliewer reported that it was a pity that the Indians were not obliged to earn their living, for that would prove a blessing to them. The many whites living among them were only too anxious to lease the Indians' ~~av~~land, and as an Indian is always inclined to go the path of least resistance this course was generally followed and has been detrimental to the Indian.

In the missionboard session held at White Water, Kansas June 1912, it was decided to keep Albert Claassen in mind for the Cheyenne work, also that he be sent to Cantonment for about a year to study the Cheyenne language. In the fall of the year he was married to Katherine Andress also of Beatrice, Nebraska, and on Oct. 13, of the same year they were ordained in their home church, and arrived at Cantonment on Oct. 18. H.T. Neufeld and Anna Harder who were married and ordained the same fall in the Bethel ~~chur~~ church near Inman, Kansas had arrived at Cantonment shortly before the Claassens. They now studied Cheyenne with either Mr. or Mrs. Petter as instructors. In the Sunday school at the Gov't school they were given opportunity to teach classes, and also speak to the children at times either on Sunday evenings or on the week day evenings set aside at the school for religious training, besides this on the Sundays when Mr. Petter had to be at Fonda they sometimes had charge of the meetings at Cantonment and could, by the help of an interpreter, speak to the adult Indians.

On Feb. 8, 1913, Mr. Petter reported that the total number of such that had up to that time accepted the Gospel at Cantonment was 102 souls. In speaking about them he says: "Some are already in their heavenly home, others are more or less faithful in letting their light shine. In the case of some the light is but small, with others, it flickers as if it might die out, but yet altogether their light shines into the darkness of heathendom." During 1912, 9 more had been baptized at Cantonment, Mrs. Petter and Miss Williams were doing the camp work, also Alfred Brown at Fonda. At this time Mr. Petter had just finished the printing of further translations on the multi-graph. The Gospels Luke and John had been printed in the fall of 1912 and now, 1913, a book containing the stories of the

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Creation, Abraham, Isaac and Jacob, and of the Children of Israel, also 20 Psalms, the story of Job, parts of Daniel, Isaiah and Ezekiel, besides portions of Matthew, Acts and some of the Epistles and Revelation had been thus printed. Mrs. Petter was instructing some of the Cheyennes to learn to read these in their own language, besides all these translations would prove of great value to the missionaries, both in Oklahoma and Montana.

Mr. Petter having been troubled greatly by hayfever, had for some time contemplated leaving the field for a while, at the same time using this opportunity to complete and print a Cheyenne dictionary on the multigraph with the help of his son Valdo. Accordingly the mission board resolved that Albert Claassen should be his substitute at Cantonment until his return, that he should have the responsibility of Petter's stations during his absence, but not without consultation with the sisters who had an experience extending over many years. In the spring of 1913 Mr. Petter, with his children, went to Kettle Falls Washington intending to stay about two years to undertake the above mentioned enormous task of arranging and printing a Cheyenne-English dictionary. The same spring the Neufelds were sent to Montana to help at Busby and its outstations. So now the Claassens, with the help of Mrs. Petter and Miss Williams, and whatever native help they could secure, were looking after the needs in the Cantonment and Fonda fields. Here too, it must be remembered, there was a government boarding-school and all the religious training of the children in this school was done by the workers at Cantonment.

During the summer of 1913 Mr. Funk in one of his reports mentioned gambling, drinking and peyote as the three things causing much concern in his work with the Arapahos. He says the Christians can readily see and observe that gambling and drinking are sinful, but when it comes to the peyote it is hard for them to see this. Since the peyote comes with a cloak of godliness and its worshipers say, they too pray to God and read the Bible, the Christians have difficulty in discerning this new cult as sinful. The peyote worshipers therefore try in every way to get all the Christians to unite with them.

In the summer of 1913 another camp meeting was held at Cantonment with the Klievers, Edigers, Claassens, P. H. Richert and Miss Williams as leaders. One candidate for baptism came forward at the close and was baptized on Oct. 12 by H. J. Kliever, being the first received since the Claassens were at Cantonment, while two others asked for instructions.

On July 11, 1914 Mr. Claassen reports that the contract of the Government with the Indians is to terminate within the next 3 years.

In discussing the Future of the Indians ^{he} expresses himself about as follows. The Indians have been held as wards of the government, but are facing a crisis within the next five years. During this time that the government has been caring for them they were supposed to have become selfsupporting, but it seems the opposite is the case. They will hardly become selfsupporting until they are forced by circumstances to make their own living by regular and honest labor. It will require a time of training to accomplish this. Should the government turn all their reserve funds into their hands, and therewith also the liberty to do with them and their land as they wish, they will soon be rid of land and money and will then be forced to work for their sustenance. This however, will never be until all are reduced to poverty, owing to their custom of having things in common. But what then? A dark future seems to be inevitable for this people. If then they do not withdraw entirely from the influence of the mission, their dire need may bring them to Him, whom as yet as a tribe, they are disowning. Up to now the government gives them liberal allowances of their ^{own} money and the peyote religion gives them ample opportunity to squander it in a very short time. Who then is the friend of the Indians, in their position and in their estimation? Just a few, here and there, can and do learn to know and accept the Saviour and Friend of sinners. We realize that the government has had, and still has, the welfare of the Indians at heart. But it is evident that thru the help given and the method used, it did not train a people that is eager to work, but that rather shuns work and its blessings. Yet we must say that back of it all God's hand is guiding and we ask, Why thus Lord? But the answer is hidden from us. May we, thru the grace of God, know how to present Him, who is their Friend indeed, that they may in dire need turn to Him and accept Him.

In May 1915 Mr. Claassen reports the case of a girl, Amy by name, who had been an attentive Sunday school pupil in the government school for two years but was now sick and wished to be baptized. Her parents were heathen and wanted to call the medicine men. These would use not only their herbs but also their rattle and sorcery, but on the other hand promised her life and health. This was indeed a test for Amy. Should she consent and have the medicine men come and postpone the acceptance of Jesus as her Saviour, will she was restored to health? Her parents were of no help to her in the decision, on the contrary rather favored the medicine men. The whole family, excepting one married sister, who was not at home, were heathen. Knowing the situation, we told her if she would give the

medicine men her choice she would thereby do her Lord. She thought it too hard to decide, whereupon we told her to pray over it two days and we would do the same and then left her. The date of baptism had already been set for next Sunday - what would be the outcome? Going back after the expiration of the two days, there was no medicine man to be seen, and the father told us that his daughter had decided for Christ and it was well so, they, the parents, would not hinder. So she could be baptized as planned. She was happy and busied herself with her Bible and we found her thus engaged whenever we visited her after her baptism. She admonished her parents and sisters to choose the way she had chosen, was happy to the end and died about 4 weeks after her baptism. Such cases stand out as testimonies to the saving grace of our Lord and ever and again the missionaries are encouraged by them. Praise be to His name for He is abundantly able to save.

In the fall of 1915 having completed the Cheyenne-English dictionary, a book the size of Webster's unabridged dictionary, Mr. Petter again returned to Cantonment to continue his work among the Cheyenne tribe. However, his hayfever returned and troubled him greatly. It was thought a change of climate might be beneficial. At Lane Deer Mont. Alfred Wiebes had been forced to leave on account of his failing health. While they were on furlo H.T. Neufelds had been stationed at Lane Deer temporarily, while it was hoped that the Wiebes would be able to return at the expiration of their years furlo - but it was not to be so - Mr. Wiebe was forced to resign. In the session of the foreign mission board of June 19 to 21, 1916 it was resolved that Bro. and sister Petter are to be transferred to Lane Deer Mont. on account of his hayfever and also for the purpose of facilitating translation work, and the printing of the same by Bro. Petter with the assistance of his son Valdo, who was at Kettle Falls Washington. Further it was resolved that Bro. and sister Neufeld are to be transferred from Lane Deer Mont. to Fonda Oklahoma. First of all a house is to be built for them under their supervision at Fonda. This change, it was stated, should take place during the summer or fall, the exact time to be decided upon by the workers concerned. The change was made in the fall of 1916, Mrs. Petter driving from Oklahoma to Montana in a car, accompanied by Carrie Warren and Mr. Petter joining them there later per train from Kettle Falls, Washington. The Neufelds also made the trip per car in the late summer. On Oct. 3, of the same year Mr. Neufeld was ordained to the full office in his home church near Inman, Kansas and from there they drove to Fonda to

take up the work assigned them. For a time they occupied a one-room house that had been built for a native helper once upon a time. During the years 1917^{4/18} a station, consisting of a dwellinghouse, barn and other outbuildings was erected there and in that way Wonda was made a main station. The church, however, was later found to be in a low place, almost inaccessible in times of heavy rains, so a few years later (in 1921) it was moved onto the 40 acres the mission had acquired, near to the dwellinghouse and other buildings. The original church site was later sold to an Indian family who are still living on it and are very faithful attendants at the Wonda church to the present day.

In a report of Mr Claassen's of 1914 from which I quoted above it was stated that the 25 year trust period would end in about three more years and that all having anything to do with the Indians were concerned as to what would then become of them, under the existing conditions. This trust period came to an end in May, 1917. The question was, would they still be kept as wards of the government or would they be put upon their own responsibility? At this time the Indians sent a delegation to Washington, asking that this trust period be extended 25 years and all were now anxiously waiting for the result. Finally the decision was made public that the trust period had been extended 10 years.

In Oct. 1917, the time came for another campmeeting. H.J. Kliever reported at that time that conditions were such as to make it seem impossible to hold a camp meeting. The Indians had been gone nearly all summer for a sundance and other gatherings. They had come home without money and so could not pay the amounts they pledged toward the campmeeting, besides this it had been so very dry that there was no grass for so many Indian ponies. But in a little while things quickly changed. Refreshing rains came, the grass revived, the Indians that had no money succeeded in arranging to get things on credit and so the campmeeting materialized after all. The weather was beautiful after the rains, and the meetings continued for two days and three evenings. Topics that were discussed were the world war, The Falling Away, Evangelization and The Second Coming of Christ. The evening meetings consisted of a prayer meeting led by an Indian Christian, followed by pictures shown by means of a stereopticon. The Flood, The Good Shepherd and The Great Supper were the pictures shown on the three evenings, with appropriate explanations. H.J. Kliever further reported that one could notice by the remarks made by various of the Indian Christians

that they would like to live a clean Christian life, yet so many of them are so easily dragged into all kinds of things not proper for Christians, nevertheless it all showed that they had grown in knowledge and that they were striving to attain to a better and more consecrated Christian life.

In the spring of 1918 Miss Williams was forced to leave the mission for a time on account of her health, taking Carrie Warren with her to Oberlin, Ohio. The Carrie returned to Oklahoma once more with Miss Williams it was but for a short time, so this departure really marks the time when Carrie, who had been connected with our mission from babyhood, not as a worker, of course, but as a charge in the beginning, then a companion and help to the sisters Kinsinger and Williams severed her connection with Cantonment and all else dear to her there. So this seems to be the logical place to insert her story told by Miss Williams, who possibly from 1898 on, when she came to our mission, had more to do with the development of Carrie than any one else. We will let Miss Williams speak now in: Carrie (A Long Story Made Short).

Carrie whose father was Wesley Warren, the government blacksmith (a negro), and whose mother was Red Pipe's daughter ^{Arapaho} (Indian), was born on Christmas day 1892. No doubt her name was meant to be Carol, being a Christmas baby, but Carrie it has ever been. The Indians took much of her father, because he befriended them in war time helping them to escape. To this day some old Cheyenne chiefs gladly claim Carrie as daughter, which is their way of showing honor.

I have been told that Wesley Warren was taken care of at the mission, in his last illness, and that he became a Christian before his death. It was his request that Carrie, the child of whom they were so proud, should not be allowed to grow up in camp but be brought up at the mission. Accordingly papers were made out, we are told, and Carrie became a mission child. Miss Barbara Lugibihl was matron at that time, and took the 18 months old baby into her care. It was not a little thing, we imagine, with the large family of school children, who were there ten months of the year.

The baby's first language was German. With many other things, her first prayer stays with her still: "Möge bin ich geh zur Ruh." Early pictures show her quite a rugged child of positive character. But stories are handed down of sudden spasms probably of stomach troubles, which caused great consternation to those in care. She outgrew the spasms but the stomach troubles lingered many years.

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Carrie was nearly 6 years old when I came to the mission, and was one of the first in the primary class. She had the advantage because by this time she ^{was} at home in English, while they were just beginning. So active was she, when her tasks were quickly done, that she had to have her place at the teachers desk that she might not disturb the others. Lo! one day she refused to copy on her slate, two lines of her lesson. she must stay after school - that did not matter; she was punished - that did not matter; she could not go out to play - that did not matter; she could not go to supper - that did not matter. At last she went to bed and the lesson was still unwritten. Why mention this little incident? Because it was typical. The usually good natured, happy-go-lucky, obedient little girl had such attacks. She says today that she owes what she is to a certain little riding whip, which switched her legs and taught her to controll herself and do the things she knew she should.

The ten months of school had ^{their} hardships. Many picked on Carrie, blamed her for things she did not do, and intimidated her so she would not tell on them. But the two months vacation, in which she was the only little girl, what bliss! True there was some irksome work to be done - dishes to wipe - eggs to gather, and many other helpful steps for willing feet, but when it was done, it was not to fancy work or reading that she fled, but to the open. It was to the garden or orchard where Mr. Mosiman was working and she again proved of some help, or to go with him for some long drive. Olga and Valdo Petter were her playmates and good chums they were. They knew every foot of the creek below the mission, the flowers, the birds, the frogs, the snakes. She chased up the ponies and brot the cows at milking time. She played store under the trees by the chicken house selling corn to the chickens. Then when done, lest some one might be tempted to carry away her valued dishes, she buried them under the mulberry tree. She was taught to hunt the turkey eggs. One day, Oh, joy! here was a turkey with a whole nest of eggs. She fought her away and gathered up the eggs in her apron and went skipping into the kitchen, only to be scolded for breaking up the nest. She was told that the eggs were no good now, she should throw them away. As she went she had an idea. she would crawl under the granary, a low tight place, make two nests and put the eggs carefully into them. Then she went to the chicken house and brot two faithful hens, put them on the eggs and shut them in. Every day she carried food and water to them. Imagine her joy when they all hatched, and we had more turkeys that fall than any other time.

Does any one say water melon? How she liked them!

In play she was daring, hence the hard parts fell to Carrie, or at least she must go first. Many were the tears she made in her aprons and dresses, and quite a few scars she wears today.

Carrie was honest. Only once did I know her to tell a lie. The punishment was to confess it. That was so hard that she decided never to try it again.

One little realized that this bunch of activity learned much at church. The three children together, often Olga was put between the other two, to keep them quiet. What a task! When other activities failed they folded their handkerchiefs in many different shapes. Deprived of this, Carrie would fall asleep. How is it, she still recalls the vivid pictures of hell, the missionary expounded so faithfully?

But Carrie was not always little. Time had been passing. Miss Lugibihl had left the mission and I was matron next, and a new mother to Carrie. Poor child! Very quietly she bore the loss of the one who had meant so much to her. Life is full of changes. In a few years the mission as an institution closed. What should be done with Carrie? There was no home open and I offered to be responsible for her, keeping her with me, or seeing that she was in a good school.

At first we went to Hammon and Carrie was in the government school there. She was always gifted with children. In this she proved good in Mr Kliever's family, taking care of their little girls during Mrs. Kliever's long serious illness.

When I was transferred to Montana there was not room for us both until the house was built, so Carrie remained at Cantonment with Miss Kinsinger and was at the government school. One cold winter morning there was a fire about 5 o'clock and the children were marched out into the snow. Carrie, thoughtful of smaller crying children, went out herself unprotected. Pneumonia followed. At this time Miss Kinsinger was absent from the station, and had it not been for Mr. Petter and Miss Felling, the government matron at that time, keeping untiring vigil, our story might have ended here. But it was not so to be. The crisis past favorably, and on Miss Kinsinger's return Carrie went back to the mission. Weeks were into months of careful nursing before the cough left and health returned.

We may do all we can but only the Lord spares life and gives returning health. Carrie full of gratitude to Him gave her heart and life to Him and was Baptized and received into the Cheyenne church July 22, 1906.

After the close of school she was thrown more with the Cheyennes and less with the Arapahos. The German and her mother tongue faded as English prevailed, and she grew really efficient in Cheyenne.

Since I could not stay in Montana, we three, Miss Kinsinger, Carrie and I, were together again at Clinton and later at Cantonment. During this period she studied at home and became an efficient cook and house keeper. When Miss Kinsinger became Mrs. Petter it was quite a jolt to our little family. The circle being broken there seemed an opening for Carrie to leave also, and go away to school, as she had long wanted to do but felt she must not leave us.

Hampton Institute, in Virginia, seemed a fitting place. It had a strong Christian influence and was for both Indian and colored boys and girls. So preparations were made, and our birdling flew far away from the nest. She was there from 1912 to 1916. The first summer she spent near Oberlin, Ohio on a farm, ^{working} earning. The second, she earned more in a wealthy summer home in Mass. It was much harder, but was a valuable experience. Together with her domestic science in school, and this practical application under a hostess who wanted everything just right, she had more training for the experienced caterer she is to day. The third summer she spent at home. The work had been rather hard for her, especially since the climate at Hampton did not seem suited to her. The course was finished in 1916. She had met all her own expense. I went for the commencement exercises and felt proud of the school and proud of our girl. It was a very happy occasion.

In school she had learned many things. I have mentioned the domestic science course. She took the normal course in particular, and could have taught in Virginia. Of course we coveted her for the mission work and wanted her back in Oklahoma. There were different ways in which her service would count so much there. She had learned much of true worth from her teachers and companions, she had also learned the prejudice under which the negro race lives. Our dear girl, Indian by birth, negro in appearance, white by adoption! As a little mission child, it made no difference, but when she had grown up to womanhood and had been away from home a few years, she was not recognized at home, and traveling was made very hard even to go to town, or ride thru surrounding towns in a car. One day she came home from Canton in tears over the treatment of four boys in uniform on the road. "Don't tell" she said, "I don't want anyone to know our soldiers could do such things."

In the fall came the opportunity to see Montana. Mrs. Petter had shipped

her goods, and not having sold the car, decided to drive thru. Carrie was glad to go as companion. She spent the winter there, helping in the home and making many friends among the Cheyennes. One day late in May she rushed into the sitting room in Oklahoma, bringing such a glad surprise. She had an opportunity to get to the railroad station, 56 miles from the Lane Deer mission, and took it, coming without writing. On that trip she was in a railroad disaster, without harm, and came thru flooded districts. They detoured so far to find bridges, that she was a whole day longer on the way than expected. The Lord had brot her safely home again.

In June (1918) we came to Oberlin on account of my poor health. He had rooms for light housekeeping. She did the work and I rested. As I grew stronger Carrie went out to work some. She finally took a position in a nice home where she worked two years. She learned to know many of the colored people, sometimes attending their churches and other gatherings. Thru her work she learned to know some of the best white people of the college and town. They treated her friendly on the street and everywhere. This was indeed a comfortable place to live. Altho she returand with me to Oklahoma, she did not stay long, Oberlin was so much pleasanter for her. She returned to this home where she had been before. After a year, and a pleasant summer in a Maine camp, she was married (Sep. 23, 1920). Cortay W. Smith was this fortunate man.

Together they bot a home at 135 N. Park Street. Her share from her Indian mother's and grandmother's land helped in this. They worked out days earning, and evenings put the house in repair. So the new home started. It soon became a center. Her husband's friends came to spend the evening, their wives felt easy when they knew where they were. The boys boys came to Carrie's to play, no one knew such interesting things to do as Carrie. Was any one sick in the neighborhood, it was "Call Carrie, she will know what to do." Always ready, she helped every one. Old folks came to have her read their letters and answer them for them; others came to have her cut out dresses and show them how to sew them. She taught the primary class in Sunday school in one church and then in the other successfully. Later her little girl once told her teacher at the close of class "You ought to go to my mama and let her tell you that story." She had a part in the women's progressive club and was in charge of the junior club. Our Carrie doing for these people here, what she had seen done for the Indians all her life. Surely one feels repaid when one sees her useful life here, among a people in many ways as needy as our Indians.

Finally there came a darling little girl into the home, Agnes May. She does not "Just grow like Topsy," but has the best of care and training. She looks more like her father but has the Indian dignity. "Little Indian Princess" the ladies used to say of her. One time she ran away. The mother finding her at a neighbors, switched her legs on the way home. A few days later Agnes May said, "Mother, do you know what my legs said to me?" "What did they say?" "They said," "Turn on little girl, let's run away." "What did you say?" "I said," "no legs, don't you know mother will whip you if you run away?" At six she used to help her mother serve at dinners.

Now a little sister came 9 months ago. Julia Anne, is the dearest little sunbeam with long curly hair. For a time she slept peacefully ~~for~~ days and cried vigorously nights, but the patient mother has taught her a better use of days and nights, and trained her to a surprising degree for a little miss of less than a year. Now Agnes May takes care of her after school while mother goes again to get dinners.

And so her life is busy, as other lives are today, full of useful service in her own home and others, remembering and thanking our loving Savior who changed her destiny thru the mission at Cantonment.

Agnes Williams. Oberlin, O. 3-27-30.

Disrupting Elements.

The peyote cult, which has been mentioned before in the course of this sketch gained stronger footing among the Indians as time went on. This cult appealed to them very much on account of the feasting connected with it, and also on account of the peculiar effect of the peyote bean upon them. Both Claassen and Boufeld report about this evil among the Teyonnes in 1918. Since no historical sketch of the Oklahoma missions would be complete without a short description of this peculiar drug, I insert here a description of it and its effects, written by Albert Claassen about this time. "One of the predominant forces for evil active among this people is the peyote ceremony, which is performed with more or less regularity once or twice a week, preferably on Saturday evening or Sunday afternoon. What is peyote? It is the fruit of a species of cactus which is cultivated in southern Arizona and in Mexico. It is sometimes called mescal. Its effect upon the user is that of a strong narcotic poison. The renowned Dr. Weir Mitchell having experimented with it says: "When once this fruit is readily available, I anticipate a dangerous domination of it over the

... as not "just grow like today," but has the best of care and training.
... the Indian used to say of her. One time she ran away. The
... called her legs on the way home.
... do you know what my legs said
to her? "What did they say?" "They said, 'I am on little girl's run
away.'"
... will whip you if you run away." At six and used to help her mother
at home.

... a time she almost possibly for days
... with long curly hair. For a time she almost possibly for days
... the Indian used to say of her. One time she ran away. The
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... and so her life is busy as other lives are today. Full of grief
... Agnes Williams. April 6. 1897-30.

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habitual user. For many, the temptation to make use of this conjurer's wand after they have once entered into this land of magic colors, will be irresistible." The users and devotees of the peyote become victims of the wildest hallucinations and dreams, and its golden visions compete with the most illusory ecstasies produced by opium. Its influence upon men and women is to make them lazy and is degenerating to spirit and body. The benumbing effect is destructive and frequently ~~reaches~~ it occurs. Its influence makes one un mindful of the inhibitions of virtue. Dr Havelock Ellis after having taken three peyote beans for experimental purposes describes his feelings as follows: "My first symptom was that of a feeling of enormous strength and marvelous intelligence. But later on I felt weak and had a slow pulse. Over the book, which I was reading, there seemed to be a faint shadow moving. Apparitions came slowly at first, then fast. First a large field of jewels of gold garnished with red, crimson and green stones; a wonderfully pleasing odor, a faint gorgeous light and glistening points; rare flowers, rainbow colored, hairy wings as of butterflies, then a hollow revolving cylinder decked with wonderful sea shells; many and varied pictures; living moresk-work. Then I saw waves of light with violet tinged shadows." The Indians gather at about sundown at the dwelling of the one giving the peyote feast who has also extended the invitations. Immediately you may hear the beating of the tomtom. The ceremony has begun. Frequently the reading of a Scripture passage in the English, by some one competent to do that, forms the opening part of the ceremony. The leader, and also others, offer prayers to the peyote which are ranged before them on an altar. All who take part must eat a certain number of the peyote. The peyote is the direct message of God to them. Many of them consider the peyote such a gift of God to them as Christians consider the gift of the Holy Spirit. Others say it is a kind of sacrament for them. All of them, however, consider it a great medicine, a panacea for all ills. They maintain that the peyote brings them to God while the whites are brought to God by Christ. By the use of the peyote they hope to attain power to read secret thoughts and to be able to secure superhuman knowledge without study. The promoters of this religion are hoping to unite the whole tribe once more under one religion. For this reason they are so very active in this propaganda, trying to detach all the Christians from the church or else to get the Christians to compromise with them. That is real heathendom and the power of Satan, trying if possible, to seduce even the elect.

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Are you surprised (and I say this with a bleeding heart) that many, even of those who were professing Christians, have been drawn into this quagmire of destruction? Repeated warnings and admonitions failed to keep certain ones on the narrow path." -Thus far Claassen's report.

Besides the delusive attractiveness of the peyote itself, conditions brot on by the World War worked against the church, and in favor of this cult. Our country having entered the war, some white ~~white~~ people were not slow in impressing it upon the Indians, that these missionaries were of the same race (German) as those who were killing their sons in the war. A number of the Southern Cheyennes having been drafted into the ~~service~~ service, some of them fell in action, and were brot home as corpses. In some localities the feeling became quite intense, especially with such who had just been bereaved.

Owing to the great and crying needs in the wartorn country, during and after the war, it was decided by the missionaries, then in Oklahoma, that the gifts of clothing which had customarily been sent to the missionaries for distribution among the Indians were more seriously needed in the relief work overseas. Tho this matter was explained to them, yet there were such who effectively construed the discontinuance of these gifts as another evidence that the Mennonites had cast them off, as it were, and to apply this as leverage to win them back into their own ranks. And so it was as Claassen reported, some of the Christians, in spite of repeated warnings and admonitions, were drawn into the peyote religion.

In October 1918 representatives of 7 or 8 tribes of Oklahoma met in Oklahoma City and succeeded in getting a state charter from the secretary of state for the "Native American Church," as the peyote users chose to call their organization. H.J. Kliever reported in the Mennonite of Feb. 20, 1919 as follows: "The secretary of state says in a letter giving the purpose for which the new church was formed: "To foster and promote the religious belief of the several tribes of Indians in the state of Oklahoma, in the Christian religion with the practice of the peyote sacrament as commonly understood and used by the adherents of this religion in several tribes of Indians in the state of Oklahoma, and to teach the Christian religion with morality, sobriety, industry, kindly charity, and right living, and to cultivate a spirit of selfrespect and brotherly union among the native race of Indians, including therein the various Indian tribes in the state of Oklahoma with the right to own and hold property for the purpose of conducting its business and services."

Thus far the secretary of state. H.J.Kliwer now continues:" This may seem quite innocent to one not familiar with the use and harmful results of peyote. In reality it is a wolf in sheep's clothing. It is the work of the evil one to deceive and eternally ruin our poor Indians. To the superstitious and carnal minded Indian a religion that is connected with a "medicine" which promises bodily healing and allows sensual pleasures is very appealing, especially when it is clothed in such a religious garb as the charter mentioned."

About the same time that this delegation was busy getting this state charter for the Native American Church, the Indians were going thru a time of both sorrow and tribulation. It was in the fall of 1918 that the flu epidemic was raging and the grim reaper death was taking a heavy toll among them. Willie Weeks, the faithful native helper and evangelist among the Arapahos, relates that in 9 days 39 deaths occurred among his tribe. He says the Arapahos were all camping together on his place east of the mission to receive some visitors from another district. Some Arapahos had been to the Oklahoma state fair and brot the flu with them. The Indians tho't it was only a bad cold. The county doctor came and found it to be the flu. He advised that the Indians should stay in camp in order not to carry the sickness to other people. Sup't Daniels feared that the Indians would all die out if they stayed in camp and therefore told them to go to their respective homes. Only a few more died after they broke up camp. At one time there were 7 corpses in the church, waiting to be buried. In many tents there were several dead. Four men were constantly kept busy digging graves. The government furnished the coffins. Among the Cheyennes it was no better, tho I have not been able to get any data as to the number of deaths, but did find a report written by H.J. Kliwer telling of the experience they had, when they were all sick and could get no help until finally Rev. Claassen from Cantonment came to Hammon to help them out. We were then still at Busby, Montana and can tell a similar story from there. Within three weeks during the month of October 1918, 66 deaths occurred on that reservation, almost 5% of its entire population. It seems as tho the Lord was in a special manner calling them: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The mission enterprise in Oklahoma was then passing thru a special dark period with the influence of the war, the increase of the peyote, and the ravages of the flu epidemic.

However even this period was not without its brighter aspects. In the fall of 1918 Homer Hart, the present native helper of Hammon, started to work for our mission. He had been baptized some years before by a Methodist minister, likely while away at school, and had transferred his membership to the Mennonite church on April 8 1917. Before this time Robert Bigbear had been interpreting for Mr. Kliever.

The very next year, 1919, Lucy, the 17 year old sister of Homer, took sick with tuberculosis. She was failing fast and the Klievers visited her often, speaking to her about her soul's salvation, reading the word of God to her, and praying with and for her. Her brother, Homer, also often spoke to her along the same line. Lucy was quiet, but seemed uneasy at times. Her folks were strong peyote adherers, which always makes it hard for such as she, to take a bold stand. Upon one occasion when the Klievers came to visit her, a medicine man had just finished his ceremonies. After Klievers were seated this medicine man spoke very sharply against the missionaries, saying that they were only working against the medicine men, and all they did was to read God's word and that did not good, while, the medicine men, did their best to heal the sick etc. Mr. Kliever retorted that they ^{the} medicine men were satan's servants, while the missionaries were the servants of God, that they tried to give bodily strength but experience showed again and again how powerless they were, while the missionaries came as messengers of salvation for the soul, pointing the people to Christ who alone can forgive sins and grant eternal life, who alone can rescue the soul & even tho there be no hope for the body. Mr Kliever expected a sharp answer to all of this, but the medicine man said so all could hear: "Yes, you are right." Turning to the sick girl Mr. Kliever asked whether he should read and pray. She gave a positive answer and all present listened attentively to the word and prayer. The very next day Homer came to Klievers bringing word that Lucy wished to be baptized before she passed on. Visiting her again that afternoon, the Klievers found a marked change had taken place. The room had been cleaned, there was no sign of a medicine man anywhere, Lucy herself was dressed in a clean garment and was very friendly. She testified joyfully, and all seemed to rejoice with her. Upon further questioning she was found ready and could be baptized at this time. Up to her end she testified of her Savior and comforted her family, especially her mother, telling them that she did not fear death and wished to go to her Lord. Her wish was granted a few days later

and so another soul was saved as a brand out of the fire. Mr. Kliwer reported: "Our joy was increased, when but a little while later her mother sent word that she too wished to become a Christian, saved thru the joyful testimony of her dying daughter." From time to time, others could be added to the church at the various stations. On June 8, 1919 Rev. Claassen baptized 6 of the older Cheyenne school girls. So, in spite of various disrupting elements the work progressed and was not without its encouragements.

More Recent Developments 1920 to 1930.

In the early part of 1920 Mr. and Mrs. Funk resigned from the work among the Arapahos. Funk had been active in this work since Jan. 1896 and Mrs. Funk (nee Schwake) since 1899 when she came as teacher to the Cantonment mission school and, since May 1903, had worked as missionary together with Mr. Funk. In a letter relative to his stay in the mission Mr. Funk writes as follows: "It was in the month of January 1896 when the 'Call' came to leave for Cantonment Oklahoma and take the place of the superintendency of the Cantonment Mennonite Mission School whose superintendent, Bro. Weiss, had suddenly left for some reason or another.

In obedience to the call we packed, hastily, our belongings we intended to take along and left Halstead, Kansas as quickly as we possibly could, in order to fill the vacant place in the Cantonment school. In due time the train brought us to Darlington where Bro. Jacob Krehbiel received us at the station, welcoming us as the new co-workers in the mission field. The vacancy in the Cantonment school did not permit us to stay long in Darlington, but rather hastened us, hence, we left as soon as we could. Having about a 60 mile trip before us, which was to be made in one day by horses and wagon, we left rather early in the morning, Bro. Krehbiel doing the driving. The weather being very nice, made it a joyful trip overland from Darlington to Cantonment where we arrived in the evening and were welcomed by the mission workers.

With great thanksgiving to God who had opened the door for us into His vineyard to work, and with love to the Indians, we took up the work in the mission school at Cantonment, Oklahoma. The first difficulty I met with in the schoolwork was that one of the teachers, Mr. Whiteshield, had laid down his work in the school, for some obvious reason which left Bro. G.A. Linscheid alone with the two schoolrooms. However, I succeeded in trying to get Mr. Whiteshield back for which I was very glad because we needed him in the work.

My next step was to go to the camps and try to get back the many children that had run away from school. Being a new man to the Indians, I had no easy task to bring back the runaways and get new pupils to fill the school. It was indeed a very great experience in my life. In spite of all difficulties in the mission school work, I certainly did enjoy it, believing firmly that the work amongst the children was not in vain in the Lord.

Howbeit, we did not stay in the school work so very long, till a mission field was assigned to us. It was in the year 1896 when Bro A.S. Voth missionary to the Arapahos at the Cantonment station left the mission work for obvious reasons, which created a vacancy in the Arapaho mission. Joyfully we ~~accepted~~ accepted the call to fill that vacancy, took up the work (Feb. 10, 1897), believing that the work in the Lord could not be in vain.

The work was carried on by us till the year 1920, March 31, a period of 25 years plus a few months (Remark: Bro Funk arrived Jan. 1896 and left March 1920 making a period of a little over 24 years ^(more A.S.V.)). During that time an Arapaho church was built at Cantonment but later, for the sake of convenience, moved to the place where it is as yet, one and onehalf miles south of Canton. ~~on the 1st of June 1897 the Indians~~

Furthermore, as visible result shows, our work amongst the Arapahos was not in vain in the Lord. The difficulties, of course, were many and to overcome them by patient endurance was no easy task either. The stubborn antagonism of the old medicine men and chiefs was one of the hardest things to encounter requiring great patience and endurance etc.

One of the great outstanding facts was the turning away from heathenism to Christianity by chief Sitting Bull, one of the greatest apostles of the Indian Messiah, during the Messiah Craze. Believing in the doctrine of the false Messiah and possessing the demoniac and hypnotic powers, he could with ease, applying his dexterity, win the confidence of his people, and even other tribes, and thus lead the followers to misery and poverty etc. It can readily be seen that it meant no small effort for a man of that rank amongst the Indians to come forward and confess Christ, join Church, and try to live a Christian life ⁱⁿ amidst of the red and white heathen surroundings.

Another bright star rose on the horizon of the Arapaho field when Bro. William Weeks stood up amongst his people and declared himself a Christian for the Master's use. Seeing in him the man that was to bring the Gospel to his people I did all I could to make him understand the teachings of St Paul namely: "The present Church teachings,"

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... and ...
... and ...
... and ...
... and ...

... of St Paul ...

which are needed so very much in this time of the maturing apostasy heading up under the religion called: "Humanism". "Watchman, what of the night?" Christendom is sailing under the headship of the Antichrist and does not know it.

(Signed) J.A. Funk.

As stated in the above letter the Funks left Canton on March 31, 1920, for Los Angeles Calif. where they still reside. Fonda now being a main station and not being taken care of by the Claassens from Cantonment, but by the Neufelds at Fonda, Claassenx was given the supervision of the Arapaho work with Willie Meeks as the efficient native helper. The Claassens, of course, also had charge of the ~~war~~ religious work connected with the government school. In the spring of 1920 a number of the pupils in the school expressed the desire to become Christians, soon others followed, and still more, until there were about 44 ~~mostly~~ in all, mostly Arapahos. Of these 39, 28 Arapahos, 10 Cheyennes and Annette, a white girl, who had been adopted by Miss Williams, were baptized in the assembly room at the government school on April 25, 1920. A large tent had been put up for the occasion but on account of rain Saturday night, the baptism could not be performed in the tent. Redbird representing the Cheyennes, and Willie Meeks the Arapahos, each made a few introductory remarks to their own people, whereupon J.W. Kliever, pres. of the mission board, delivered the sermon and then Rev. Claassen baptized the 39 young people. For the noon meal the Arapahos were the guests of the Cantonment Cheyenne church and dinner was served in the large tent. An afternoon meeting was held in the tent, the newly baptized being allowed to come from the nearby government school to attend the same. The Arapahos were seated to one side of the speaker and the Cheyennes on the other side, while the group of young folks sat in the middle directly in front of the speaker. Again J.W. Kliever was the main speaker, using the English language while two interpreters repeated his message simultaneously in Cheyenne and Arapaho; thus three languages were used to convey the message almost at the same time.

Claassens, however, had resigned, and were contemplating to leave the mission field as soon as necessary arrangements could be made. At this time we (Mr. and Mrs. G.A. Linscheid) who had been stationed at Busby, Mont, since 1904, when the work among the Northern Cheyennes was started, faced the proposition of making a change. Health conditions were such that physicians agreed that we should move to a lower altitude and a milder climate, besides this our oldest boy was now ready to enter high school,

Mr. A. L. (bought)

so far having been taught entirely at home, while the younger one was ready for the 5. grade. There being a vacancy at Cantonment thru the resignation of Mr. and Mrs. Claassen, we were asked to fill this vacancy, and thus being enabled to live within reach of a high school, and still remain in the work among the Cheyennes, we felt it to be the guiding hand of the Lord, and consequently accepted the offer of our board. That it was not easy for us to leave Busby, where we had labored for 16 years and where we had seen the work grow from the very beginning to four main stations and an outstation, and from no baptized members of our denomination to 206, of whom 35 had past into the beyond at that time, leaving 173 living members on that reservation then, I ~~think~~ the dear readers will understand. We left Busby on July 22, 1920 and drove thru per Ford making a few stops along the way, and arrived at Cantonment on August 12. of the same year.

We were welcomed by the Claassens who were still here, also by Miss Williams and Annette who lived close by. The Claassens had vacated the mission house for us and stayed with Miss Williams and Annette till they were ready to leave. It was on August 27. when they left Cantonment where they had labored since 1913, when they entered the work.

I take the following from the first report published after our locating at Cantonment. Our arrival at Cantonment occurred in the summer time, the worst time of the year in work among the Oklahoma Indians. They were nearly all gone, or rather on the move all the time, going from town to town to fairs, barbecues and picnics. Conditions were certainly much different than they were 16 years ago, when we left Oklahoma for Montana, and comparing conditions here with those in Montana, where the Indians were still on a closed reservation without ~~without~~ the evil influences brot to these here by towns, railroads, ~~any~~ of their white neighbors etc, the difference was still greater. Peyote had also gained quite ^a foothold here in more recent years. Even nature seemed to be against us, for there were such continued heavy rains that fall, till finally on Oct. 22 the bridge across the North Canadian River was taken away and so we were cut off from all those Indians living on the other side., unless we or they drove by way of Canton, where there was a bridge, which meant a long detour each time. The Indians on the ~~other~~ side of the river were the most faithful ones in attending at Cantonment, so under the then existing conditions attendance at Cantonment was small until the river was low enough to ford. Even at Christmas time all those that came from the other side of the river had to come by way of Canton so the attendance even then

was not as large as it would otherwise have been.

The Southern Cheyennes (the Arapahos also) have had schools longer than those in the north. Speaking of the fact that most of these children have parents who have attended school makes me think of it that this very day (Nov. 27, 1920) it is 25 years since the time I came to Cantonment the first time to teach in the mission school and a good many of these children are children of my former pupils. It is gratifying to notice that the efforts put forth years ago are not lost. The the mission school is now no more in existence the love and labor put forth in the same are bearing fruit. I meet, of course, such too, of whom I cannot but feel that love's labor was in vain in their case, but as long as God grants them grace there is yet hope and some day we shall, no doubt, be very much surprised at the infinite grace which has saved them and us. There is one thing which has impressed me more than ever and that is the fact that it takes grace to win a soul but that it takes very much more grace to keep a soul saved. There are a large number here who were once received into the church, but who have strayed away, and to try to win these back and others with them and then to keep them all till the great day of is appearing, must be our supplication, yours and ours, and our special efforts must be directed along that line. (signed: G.A.Linscheid).

Besides the work at Cantonment Linscheid also had the superintendency of the Arapaho work as his predecessor Claassen, with Willie Meeks as native helper there.

In 1921 the church at Fonda was moved onto the 40 acre tract that had been purchased for the mission, and so brot near to the dwelling house that had been ^{completed} ~~created~~ there by the Neufelds in 1918. After the moving of the church the Neufelds were transferred to the Arapaho field south of Canton so that the Arapahos again had a missionary who could devote his entire time to the work there. In turn Fonda became an outstation of Cantonment, as it had formerly been. The work at both of these places being among the same tribe, it was found hard to separate the two. Linscheids gave up the superintendency of the Arapahos and took up the work at Fonda instead and since then have had both of these stations, and as long as the government school was in operation, also conducted the religious work in the same, with the help of Miss Williams. The latter together with the writer soon also started sewing meetings at Fonda (at Cantonment we had already started such meetings earlier) to make an effort to create more interest in the church and its activities.

Interest in these meetings increased from year to year and when they were discontinued with the close of the year 1927 we felt that they had not been in vain, but had answered a definite purpose, tho it was at times hard to keep them up at both stations, especially so after Miss Williams left the mission and I was left alone to do this extra work.

In June 1922 Miss Williams with Annette, her adopted daughter, moved into the mission house at Fonda, so as to make it easier for her to do the camp visiting in that field, and to be better enabled to serve the Indians there. For the Sunday services the Linscheldts usually drove up to conduct the same, after the service at Cantonment in the forenoon.

Mr. Elger relates the following incident which chronologically belongs into the summer of 1922. A Christian couple went back to heathen religious worship and thereby forfeited their membership in our church. This was told to them in a quiet sympathetic way in words based on the Bible. For a year they did not attend our Sunday services and for a while they lived "the old way." But they began to attend our Sunday services again and showed otherwise that they were not satisfied with themselves, I tried to do my duty towards them. They said they were leaning this way again, and some day would come back. 8 years ago this summer I was getting ready to go to the hospital for a serious operation. At the close of the services the last Sunday before I went to the hospital, I asked the members of our little congregation to pray for me while I was at the hospital. Among those present this Sunday were this man and his wife mentioned above. Afterwards they came to me and said they would like to be members of our church again. I promised to see them Monday. I found Monday that they were really repentant. They were sorry for their wrong, were willing to confess this before the assembled congregation and promise with the help of God to lead a Christian life. He prayed. Then I told them that I had to go away Thursday but would be glad to help them further, if and as soon, as I came back from the hospital. I promised them one of the first things I would do, should be to receive them as members again. The woman said: "Can you not receive us before you go? Then we can pray for you." That was too much for me. I asked Alfrich Heap-of-Birds, our native helper, if it would be possible to notify our members that we would have services Thursday forenoon to receive those two. He promised to do so. Thursday our church was nearly full. We felt the presence of the Holy Spirit. After a short sermon both confessed their wrong, consecrated themselves anew to Christ and His service. They were given the hand of fellowship and welcomed as

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...afterwards they came to me and said they would like to be members of our

members in the church of Christ again. That afternoon I left for the hospital in (Halstead) Kansas and came back 6 weeks after. Of the first, who welcomed me were these two and they added: "We prayed for you every day and knew God would let you come back to us again."

On September 12, 1922 occurred the death of Alfrich Heap-of-Birds, the native helper at Clinton mentioned above. He, Alfrich, was one of the charter members of that congregation organized on Feb. 19, 1899. He had been baptized by a Methodist minister, H.A. Sims, the date not being known. He had worked for our mission as a native helper and interpreter first at Clinton and then at Hammon and later at Clinton again from about 1905 on. His death occurred rather suddenly and the mission, in general, but the Clinton station in particular, felt the loss keenly. Soon after the death of the father, however, the son John, who had been baptized Aug. 25, 1907, began to interpret for Mr. Ediger regularly and is still serving in that position at the present time.

During 1922 the Cantonment station could report 11 more accessions followed by five others in 1923.

In the year 1924 Mr. Ediger took up the work in the Deer Creek field near Thomas regularly. Various denominations had been working here, but to avoid confusion, the boards of the other denominations decided to turn this field over to the General Conference Mennonites, since it was but 25 miles from our Clinton field. Accordingly Mr. Ediger, instructed thus by our board, began to hold meetings in that field once a month, gathering in private homes, wherever an invitation was forthcoming. There were a number of Christians there that had been baptized by other denominations; these he gathered into a little congregation, receiving them by letter, and others expressing a desire to become Christians, were instructed and baptized, so that there is a little congregation of 11 members there at present.

On Jan. 1, 1924, Annette, the adopted daughter of Miss Williams, died at Fonda, and during the same year Miss Williams, who had been connected with our mission since 1898, when she came as matron to our Cantonment mission school, resigned and thus severed her connection with our mission.

The latter part of 1924 and the first part of 1925 Mrs. Kliever was forced to take a seven months rest in Calif. on account of her health. She returned in the spring of 1925 much improved, but during the heat of the Oklahoma summer, her health failed again, so after the double wedding of their two daughters, Linda and Ruth she went to the Bethel hospital for

a few weeks rest. Her health, however, continued to be very poor, so they were granted a furlough of 15 months. In May 1926 they went to southern Calif. and remained till June 1927.

During their absence from the field H.T. Neufelds, who were stationed among the Arapahos at Canton, had the supervision of the work at Hammon also, with the help of Willie Weeks among the Arapahos and Homer Hart at Hammon.

During 1926 another change took place at Cantonment. We had ~~had~~ felt from the time we came to Cantonment, that the church here was really out of place, since most of the Indians around Cantonment had scattered out so that there were but few living in that vicinity, and those living on the other side of the river who attended services here, had far to come to the church. But as long as there was no substantial bridge over the North Canadian such a move was out of the question. Finally in 1922 a steel bridge was built across the river, due to the fact that this was on a high-way, yet at first it was operated as a toll bridge. Later when this was no more the case, the church at Cantonment, the oldest one of our churches at that time still in use, having become very much in need of repairs, was wrecked and rebuilt 6 miles further to the north and east, near a small town called Longdale, more in the center of the constituency. A basement was put under the structure which is being used for Sunday school purposes, besides providing a dry and comfortable place for serving meals on special occasions. This new church, though not entirely completed at the time, was dedicated on Dec. 19, 1926. J.W. Kliever, the president of our mission board, delivered the dedicatory address and prayer to a well filled house. Dinner was served in the basement and a Cheyenne sermon was given in the afternoon by G.A. Linscheid. Attendance at church increased materially, from what it had been at Cantonment.

In the spring of 1927 the government school at Cantonment was closed, also the agency removed - thus Cantonment was disappearing more and more as a landmark. This school had been in operation for just 30 years. Many of the Indian children were now attending public schools near their homes together with the white children, and that circumstance weighed heavily in bringing about this move on the part of the government. We missed the opportunities of working with the children in the school very much - for 23 years (16 in Montana and since 1920 in Cantonment) we had ~~had~~ been near such a boarding school and thus having charge of the religious work in the same. And as stated once before this afforded splendid opportunities to sow the seed into the ~~hearts of the~~ ^{more} receptive hearts of the young.

So on May 31, 1925, 10 of the larger school pupils could be baptized at Cantonment and on May 23, 1926 three more. These three were the last ones baptized in the old Cantonment church.

Soon after Klievers returned from their furlo (in June 1927) the Neufelds left on a furlo of 15 months and the Klievers in turn now took care of Neufeld's work among the Arapahos ^{and} their own station at Hammon, with Homer Hart and Willie Weeks assisting them, Edigers taking care of Clinton and Deer Creek and Linscheids of Cantonment and Fonda as before.

In the mission board session of Feb. 15 to 17, 1928 the following resolutions were passed: "Resolved to accept the following recommendations of the Oklahoma Workers Conference: "We, the workers now in the field, in consideration of the points given below, believe the time has now come when a reduction of the number of workers in our field in Oklahoma should be made. First, the limited number of Indians, their lack of ~~appreciation~~ interest and appreciation and the proportionately nominal results obtained, do not in view of other and apparently more deserving fields, justify the present expenditures of means, time and energy in this field. Second, the modern means of transportation, while it increases the sphere of individual activity, and also the necessary expense, it should compensate by requiring a smaller force of workers for the same field. Third, try to encourage greater activity on the part of these Indians by a necessity of placing greater responsibility on them.

Resolved to approve of the recommendation to grant Bro. and sister Linscheid a furlo from about the middle of this year, 1928, to Sept. 1, 1929, two months of this time to be spent in church visitation as they board directs.

Resolved to accept Bro. Neufeld's resignation, with the understanding that while in school he spend as many week ends at his station as he can and receive pay accordingly. This is to terminate upon Bro. Linscheid's return from furlo, Sept. 1, 1929. Thus far the resolutions of the board.

Regarding the latter provision a different arrangement was however made, since Mr. Neufeld was employed on part time, by the home mission board and did not spend any week ends at the Arapaho station.

In accordance with the above approval of the recommendation of the Oklahoma workers, we left the field for our furlo on June 19, 1928. During our absence the Edigers cared for their two fields, Clinton and Deer Creek besides Hammon, and the Klievers moved to Cantonment caring for our two fields, Cantonment and Fonda, besides the Arapaho work at Canton.

of the larger school pupils could be baptized at the same time. These three were the last ones.

At the same time, the school pupils could be baptized at the same time. These three were the last ones.

Resolved to accept the following recommendation of the school pupils, the school pupils could be baptized at the same time. These three were the last ones.

the present expenditures of means, time and energy in this field. It is recommended that the school pupils could be baptized at the same time. These three were the last ones.

Resolved to approve of the recommendation to grant the school pupils could be baptized at the same time. These three were the last ones.

Resolved to approve of the recommendation to grant the school pupils could be baptized at the same time. These three were the last ones.

That this of necessity was a strain we are aware, and appreciate it the more that even under such circumstances we were granted a furlo after 33 and 25 years of service respectively.

Shortly before leaving on our furlo we had another day of special blessing at the new, Longdale, church when 6 young people could upon their confession of faith be baptized May 27, 1928. These were the first ones baptized in the new church.

I here quote a very fitting article: "It Pays in Both Ways", written by G.A. Linscheid at this time. "As I sit down to write this, my thots go back just across a whole generation. It was in 1895 when I entered the mission work among the Indians in what was then Oklahoma Territory. The time has been divided just about equally between the Indians in Oklahoma and those in Montana.

As I look back I see many changes that have taken place during this time - too many of them, to try to enumerate them in this writing. Sometimes in looking back the question arises: Has it been worth while? No doubt, there are such who would say, o, and they could bring up an array of arguments with which to prove their assertion. Without entering into any controversy in the matter, I will ask the kind reader to witness with us an occasion such as Pentecost Sunday, May 27, 1928, at our Longdale church. Incidentally it might be well for me to say that this church is ~~not~~ used to be the Cantonment church - the oldest in our missionary efforts - it was taken down and rebuilt near Longdale with a basement under it and otherwise reconstructed to make it a real attractive place of worship. It is located among trees on a lot large enough to afford an ideal place for camping, whenever that is desirable.

It is a beautiful Sunday morning, the birds in the trees all around the church are vieing with each other with their joyous songs. We have come somewhat earlier than usual as we wish to meet with the 6 young people who today are to be received into the church, once more for the final word of instruction and for prayer before the solemn rite is performed. We find that a number of tents have been pitched near the church and several women are busy preparing the noon meal, others are coming from their homes and gather in groups in the shade of trees to visit a while with each other as they wait for the time of service. We go around to greet them and speak a few words here and there, and then gather the 6 candidates around us in the basement of the church and once more try to impress upon them the meaning of the step they are about to take. You who are

giving on our table we had another day of special

celebration on May 27, 1928. These were the first ones

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100 - 200 many of them, to try to enumerate them in this list.

in 1928, May 27, 1928, at our Langdale church.

it is a real attractive place of worship. It is

the time of service. I go around to meet them
and then rather than the 6 candidates
the church and once more try to interest
the people who are about to take. You who are

accustomed to the quick and ready answers of white children would be disappointed in the manner in which these children answer. Their answers were largely yes or no, and sometimes not even that much. But yet I have no doubt in their sincerity in the matter. Having dismissed them for the present, we go to see how nearly the women are done with the preparation of the noon meal, for they want to be ready before the services begin so they, too, may be able to attend. Many others have meanwhile gathered together and the cryer (caller) announces the time for entering the church has come. The house is filled, extra seats must be provided. After the opening of the service Mrs. Linscheld takes the little folks into the basement for Bible stories, songs etc. suited to them. After the sermon is delivered all come back up again to be present for the close of the service and at this occasion to witness the baptism. A song, and then the candidates are asked the solemn questions and upon their answers the rite is performed and they are received into church membership. While another song is being sung all Christians present come forward to greet the new members. The impressive service is closed and then all proceed to the basement for the noon meal. Several young men act as waiters and after a prayer by one of the members all enjoy the simple meal. Ordinarily we are on the way to the other church at Wonda about 12 miles ~~from this~~ up the river from this one. This being an special occasion we invited those living up the river to come down here, which quite a few of them did. So after the meal, we again gather on the first floor for the afternoon service. This time the meaning of the Lord's supper is explained after, which nearly all the Christians present partook of the symbols of the broken body and the shed blood of our Lord, who has become their Lord and Savior as well as ours. At such an occasion, should any one ask me the question: Does it pay? I would have but one answer to give and that would be: If this does not pay, then there is nothing in the wide world that does pay. When all else of the labors and efforts of this present time have passed into oblivion this will still be paying dividends. The sacrifices made whether it be of our means, our time or our efforts constitute an investment which we shall never regret to have made.

But it has paid in another way of which we are perhaps too often forgetful. As I think back 30 and more years, an incident comes to my mind which brings out the point I wish to make. It was soon after I had entered the mission work among the Indians in Oklahoma, that, while visiting with a friend (one of our people), he gave me his opinion of work among the

Indians in the following terse sentence: "For the ~~work~~ among the Indians down there I am not going to give another red cent!" A feeling akin to that must have been quite prevalent among our people at that time for the mission treasury was in a most pitiable condition and the expenditure for carrying on the work at that time was but a few thousand dollars annually yet we, who were in the work, were appealed to at times to give up 10 or 20 percent of our salary altho that was but a mere pittance. When I consider the sums that are coming in now, not only for home and foreign missions, but for many other ~~worthy~~ causes, it seems almost marvelous to me! I believe that it is the cause of missions that has taught us to live cheerfully and to pray earnestly. It has benefitted the Indian, it has benefitted us. It pays - in both ways.

(Signed: G. I. Linscheid, 6, 12, 28)

Before leaving on our furlough it was agreed upon, that after our return the work should be divided as follows: Edigers to care for Clinton and Hammon, Kliwers for the Deer Creek field near Thomas and the Arapaho field near Canton and we to resume our work at Cantonment (Longdale) and Fonda.

During our furlough Mr. Linscheid complied with the wishes of the Okla. Conference and worked out a catechism adapted to our needs in the Oklahoma field, also wrote a little sketch of Menominee history told in simple language for use in the work among the Cheyennes and Arapahos. The Booklets called: "Be Thou Faithful," and "Scripture and the Menominees" are the result. Besides this he, too, had to go to the hospital and submit to an operation, which proved successful and beneficial.

We returned to Cantonment the latter part of August 1929 and immediately the Kliwers moved to Thomas, beginning operations towards the erection of a church building in that field. This last of the churches erected in Oklahoma by our General Conference Mission could be dedicated on Feb. 23 1930. The Kliwers are living in Thomas but also have charge of the work among the Arapahos near Canton, making a trip of some 70 miles between the two places. They are anxiously awaiting the erection of a bridge across the South Canadian near Thomas which will shorten the distance by some 40 miles.

So, at the present time the Word of God is being proclaimed at six stations, five of these among the Cheyennes and one among the Arapahos. The J. B. Edigers have charge of Clinton with John Heap-of-Birds as native helper, and Hammon with Homer Hart assisting, their address being Clinton.

The H.J.Kliwers have charge of the Deer Creek Field near Thomas with Dan Tallsun as helper, and the Arapaho field near Canton, with Willie Meeks as our only ordained native helper, their address being Thomas, Okla. And we, the G.A.Linscheids, have charge of Cantonment (Longdale) and Fonda with Harvey Whiteshield, Robert Hamilton and Redbird Black helping in part, our address being Canton.

In 1930 the workers in the Oklahoma field started a new venture, the publication of a little monthly paper called "The Cheyenne and Arapaho Messenger". This is to serve as a means of reaching the scattered Indians in the field, to sow the seed even among such that are too far away to attend services regularly, and also among such who are not in the habit of attending services, besides to serve as a sort of link between the Indians of our various districts. We are sure that it is filling a real need and hope that it will prove a blessing to many.

As a sort of review and summary I add the following statistics of all the various stations, their missionaries and other information.

1 Darlington established 1880.

S.S.Haury - - - - - 1880 - 1883

H.R.Voth - - - - - 1883 - 1891

J.S.Krehbiel - - - - - 1892 - 1897

H.G.Allebach - - - - - 1897 - 1898

D.J.Auernheimer, temporarily - - -

M.M.Horsch - - - - - 1900 - 1902

The school was closed in 1898.

The place was finally given up in 1902.

2 Cantonment established in 1883.

Cheyennes and Arapahos

S.S.Haury - - - - - 1883 - 1887

J.J.Kliwer - - - - - 1887 - 1889

D.B.Hirschler - - - - - 1889 - 1890

R.Petter - - - - - 1891 - 1913 Paul Mouttet - - - - - 1890 - 1892

A.S.Voth - - - - - 1892 - 1893

H.L.Weiss - - - - - 1893 - 1895

A.S.Voth (at Dyke) - - 1895 - 1896

Albert Claassen - - 1913 - 1915 J.A.Funk (Cantonment) - 1897 - 1907

R.Petter - - - - - 1915 - 1916 (Canton) - - 1907 - 1920

Albert Claassen - - 1916 - 1920 Albert Claassen - - - 1920 - 1920

I Burlington established 1880.

The school was closed in 1898.

Cantonment, continued.

Cheyennes		and		Arapahos.
G.A.Linscheid	1920 -		G.A.Linscheid	- - - - 1920 - 1921
			H.T.Neufeld	- - - - 1921 - 1927
(Cantonment and Fonda)			H.J.Kliwer	- - - - 1927 -
Number received	- - - - 194		Number received	- - - - 146
Number died	- - - - 74		Number died, dropped, etc.	- - 69
Number transf'd or dropped	30			
Present membership	- - - - 90		Present membership	- - - - 77

Mission school here closed in 1901.

Government school here closed in 1927.

3 Shelly established 1889.

J.J.Kliwer - - - - 1889 - 1896

4 Red Hills established 1892.

J.S.Krehbiel - - - - 1892 - 1896

5 Haeanaom (Clinton) established 1894

M.M.Horsch - - - - 1894 - 1900

G.A.Linscheid - - - - 1900 - 1904

J.H.Epp - - - - 1904 - 1906

Miss B.Kinsinger) - - - 1906 - 1907

Miss A.Williams) - - - 1906 - 1907

J.B.Ediger - - - - 1907 -

Number received - - - - 87

Number died, transferred, etc. - - - 32

Present membership - - - - 55

6 Dyke established 1895

A.S.Voth - - - - 1895 - 1896

7 Hammon (Red Moon) established 1898.

H.J.Kliwer - - - - 1898 - 1927

J.B.Ediger - - - - 1927 -

Number received - - - - 53

Number died, transferred, etc. - - - 16

Present membership - - - - 37

8 Fonda established 1907

R.Petter - - - - 1907 - 1913

A.Claassen - - - - 1913 - 1916

H.T.Neufeld - - - - 1916 - 1921

G.A.Linscheid - - - - 1921 -

Membership given together with Cantonment.

9 Deer Creek or Thomas established 1924.

J.E. Eliger - - - - - 1924 - 1929

H.J. Kliever - - - - - 1929 -

Present membership 11

And now as to results. The numbers may be comparatively small when we consider the 50 years of labor, yet numbers do not say all. In the first place, we must consider that we have a comparatively small number of people in our districts, and in the second place all the former and present workers agree, that many a one passed on into the beyond grasping in faith, salvation in the Lord Jesus Christ, but still lacking the courage to openly confess the same. Furthermore, we rejoice that our God is a God that weighs rather than counts. Still we are human and like to have figures to show a numerical result, so I add the following.

As far as I could ascertain 512 have been baptized in the Oklahoma field on the various stations during the 50 years of activity. This number includes the 23 baptized at Darlington, Cantonment and Halstead, Kansas in the earlier years. Of these we could learn the names of only 10, Maggie Leonard, the firstfruit, and the 9 reported by D.B. Hirschler in 1890. At the present time there are 270 living members, 90 at Cantonment and Ponca, 77 at the Arapaho station near Canton, 55 at Clinton, 37 at Hannon, and 11 at Deer Creek. As these figures show, the death rate among the Christians has been high, due to the fact that so many wait to turn to the Lord till the last days of their lives. That accounts for the large percentage that has passed into the triumphant church beyond. But if we stop to think of what the word of God teaches about the value of a human soul, surely we should rejoice and thank God for what has been accomplished.

Mrs G.A. Linscheid.

Canton, Okla. May 24, 1930.

Following is a list of Cheyenne publications put out by Mr Patter:
 Cheyenne Reader 1895; our editions of Cheyenne Song Book; (first in 1895 the last in 1909); First edition of Luke and John 1912; Pilgrim's Progress 1904; Sketch of Cheyenne Grammar 1907; Complete Grammar still in manuscript form 1909; Revised Luke and John (printed on the Multigraph) 1912; Parts of Old and New Testament (Multigraphed) 1913; Cheyenne and English Dictionary (Multigraphed) 1913-1915; The Four Gospels 1920.

